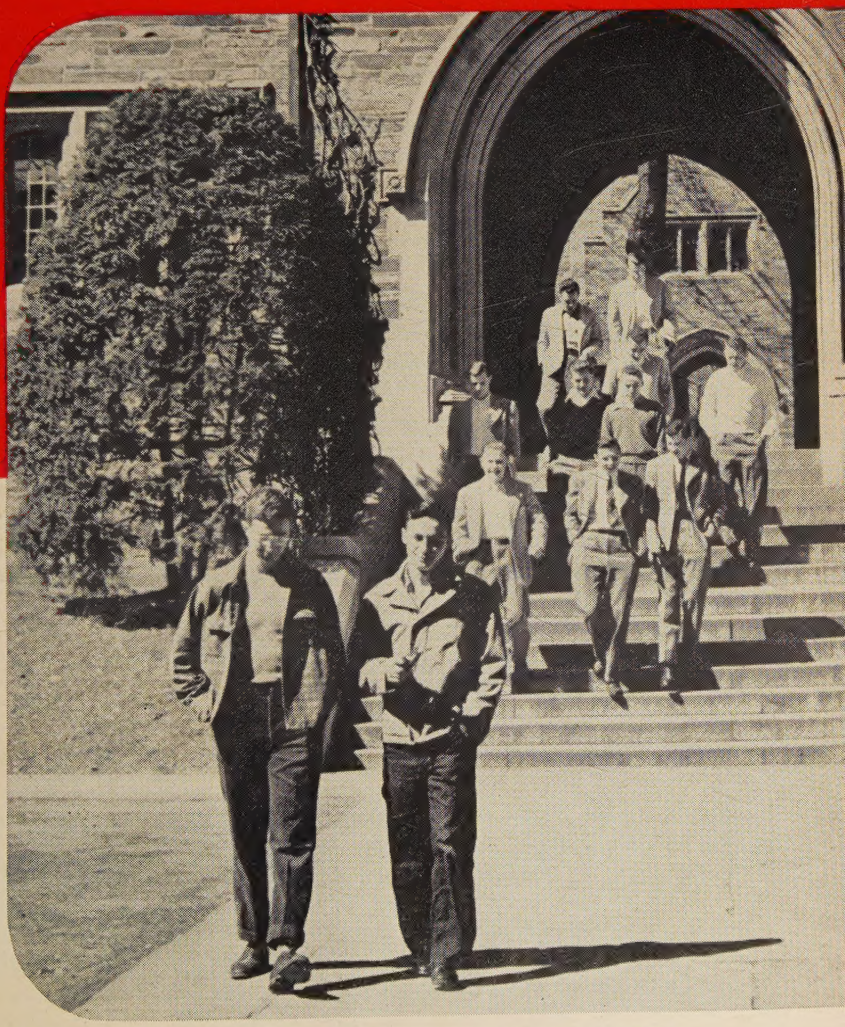
The LUTHERAN



LUTHERAN
GICAL SEMINARY
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WHERE DO WE GO FROM HERE?

Young men in U.S. colleges may be soldiers next year

33, No. 28

APRIL 11, 1951

ENTS

Give and It Shall Be Given

BILL TOLD ME the phone in the florist shop had been ringing all day. "Biggest day I've had since I've been in business," he said. "And all on account of that kid."

"What kid?" I asked.

"Didn't you hear? He come in here last week—a scrawny kid hardly bigger than a chipmunk. He said he wanted roses. When I told him they are eight dollars a dozen, he said that he only had four cents. Did we have any flowers for four cents? I said we didn't and he turned to go out the door. Then I decided to call him back.

"I asked him who he wanted the flowers for. Said he wanted 'em for his mother. Then said she wasn't his real mother. He'd just come to live with her because his own mother had walked off somewhere. This woman sent him to the store and told him he could get bubble gum with the change. But he said he'd rather get something for her.

"Well, I'm no pushover, but there was something about this kid! I told him maybe I could find some flowers for four cents and I picked out a dozen long-stemmed roses. You should have seen that kid's face!

"Inside an hour his foster mother called up. She was afraid the boy had stolen the flowers. Then I guess she called the juvenile court or whatever they call it and they put a piece about it in the paper with my name and the address of the shop. Ever since I've been getting more orders than I can handle. Talk about advertising. That's the most business I ever got out of $7.96." —RUTH ADAMS

The LUTHERAN News Magazine of the United Lutheran Church in America

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Next Week: Laymen Should Know Church Music - By Frederick A. Snell

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

Twenty-five thousand are here

In the heavy undertow of World War II at least 50 million people had been pulled loose from their homes and means of earning a living. To try to help all of them would be a hopeless assignment. But some could be helped.

Lutherans of the United States had decided to try to find homes and jobs in America for at least 35,000 who were in displaced persons camps in Germany and Austria. The resettlement began late in 1948, as soon as possible after the DP immigration law went into effect.

Last month the 25,000th Lutheran-sponsored DP had reached America. This company of immigrants was rapidly finding its place in American life. And there were enough assurances of housing and employment to provide for about 10,000 more. The church's DP program had been a success. In Canada, too, Lutherans had done superlatively in placement of refugees.

Bringing in DPs had been slowed down by the McCarran law enacted by the U.S. Congress last September. This law was especially hard on Baltic citizens who had been forced to enroll in Nazi organizations. Last month Congress amended the law to remove the handicap.

Time almost up

Deadline for bringing in DPs is June 30. Congress will be asked to extend the time six months or a year to permit immigration of all who are entitled to come.

Total number of DPs brought to the United States since 1948 has been 225,000. About 30 per cent are Protestants, 45 per cent Roman Catholic, and most of the rest Jewish.

The only big problem that developed in the DP resettlement was keeping "f laborers" on farms. About 30 per c were certified for farm work, but m were better fitted for other employm Some who settled on U.S. farms took first opportunity to move to cities for dustrial jobs. Under the law now in fect, DPs may be deported if they br their employment agreement.

There were about 50,000 Luther among the DPs brought to the U.S. various sponsors. A large percentage h been enrolled in American congregatio United Lutheran policy has been gather the people into existing congre tions where possible, rather than est lish a new group of foreign-langua churches.

In a few situations exceptions ha been made to this rule. In Hamilt Ontario, on Feb. 25 a Latvian congre tion was organized, with 215 confirm members. It holds services in Trin Church. A Latvian congregation orga ized in Montreal on Jan. 24 holds se ices in Redeemer Church. The Latvi congregation in Brooklyn, New Yo organized in 1946, has grown to such extent that it has been necessary to c an assistant pastor.

Archbishop is dead

Aleksi Lehtonen, archbishop of t Church of Finland, died in late Mar after a long illness. He was 59. He h been a professor of theology until he b came bishop of the Tampere diocese an in 1945, archbishop.

The archbishop had been a member the executive committee of the Luther World Federation until obliged by health to give up this position. He to an active part in the Lund assembly

ARCHBISHOP ALEKSI LEHTONEN
Long illness

at which the federation was or-ed.

ery Lutheran congregation in Fin-will be entitled, for the first time, to nt at least one delegate in balloting new archbishop. Congregations of 15,000 members may have two dele-. Men likely to be named in the ing are Bishop Ilmari Salomies of Mikkeli diocese, Bishop Elis Gulin of ampere diocese, Prof. Osmo Tillila ne Helsinki University theological ty.

gree on gambling

otestants said last month that the rican public should be persuaded to gambling.

isn't enough to pass laws aimed at me criminals who bribe policemen them alone, said the General Board ne National Council of Churches. who patronize bookmakers, gam-houses, slot machines, and other ss of illegal gambling, contribute to coffers of the syndicates and help to apt the government," NCC spokes-said.

Even so-called "innocent" forms of gambling, said the Council, "such as legalized race-track wagers, betting on athletic events, lotteries, bingo, and the like, contribute to weakening the moral fiber of the individual and lower the tone of the community." The remedy is to educate people regarding the evils of all forms of gambling.

Roman Catholics meeting in New York City said that "gambling is not in itself immoral." It can be "carried on in ways and conditions that are immoral," said the American Catholic Philosophical Association.

In Albany the New York State Council of Churches recommended that pastors of all congregations investigate gambling conditions in their communities. The clergymen were requested to report their discoveries to the Council's headquarters so reports can be made to state law enforcement agencies.

World Action appeal is heeded

There were dozens of urgent reasons why the Lutheran World Action appeal for $3,300,000 in 1951 should get a prompt response in all congregations. World needs were getting bigger, and only Americans had the cash to meet them.

This month it was clear that United Lutheran congregations would act promptly. Although official date for receiving the World Action collection is May 6, at least 10 per cent of the ULC share of the fund had been gathered by the end of March.

THE LUTHERAN had promised to list in its news columns all congregations remitting their full LWA quotas to their synodical treasuries by April 1. By air mail, special delivery, ordinary postcard, and telegram, the office had heard from 123 congregations reaching the goal on Easter.

That brought the total of 100 per cent churches to 200, with many still to be reported. Some had given double or triple their quotas, and most intended to exceed their goals to some extent.

"The Lutheran" gets reports

"Trinity Church, Hamilton, Ontario, has met its World Action quota," reported Pastor W. A. Mehlenbacher. So had St. Luke's in Kingsdale, Ontario, although at present it has no pastor. And in Waterloo, Ontario, St. John's Church had contributed $2,142 on a quota of $1,650.

U.S. congregations in 27 states reported success:

ALABAMA—St. Paul's, Mobile

CALIFORNIA—First, Oakland (*Lenten self-denial offering brought quota*) . . . Trinity, Pasadena (*$1,000 on $638 quota*) . . . First Church, Redlands . . . St. Paul's, Vallejo . . . and a mission congregation in San Jose that is not yet organized

COLORADO—Epiphany, Denver . . . St. Paul's, Denver (*$1,360 on $1,118 quota*)

FLORIDA—Trinity, Bradenton . . . Our Saviour's, Gainesville (*one-year-old congregation gave 134 per cent*) . . . Trinity, Jacksonville

GEORGIA—Emmanuel, Atlanta . . . Mt. Olivet, Marlow

ILLINOIS—St. Paul's, Dixon . . . Peace Church, Steeleville

INDIANA—First United, Columbus . . . St. Peter's, Corydon (*$363 on $282 quota*) . . . St. Paul's, Otterbein . . . Zion's, Pershing

IOWA—St. Paul's, Northboro

KANSAS—Trinity, Greenleaf

KENTUCKY—Zion, Franklin

MARYLAND—Grace, Baltimore . . . St. Mark's, Baltimore (*$1,625 on $1,078 quota*) . . . St. Paul's, Burkittsville . . . St. Mark's, Doubs . . . First, Ellicott City . . . Keysville Church (*"We would like to encourage other rural congregations"*)

MICHIGAN—Christ Church, Detroit . St. Paul's, Temperance

MISSISSIPPI—Trinity, Jackson

MISSOURI—St. Peter's, Langdon

NEBRASKA—Immanuel, Hastings . Zion, Lincoln . . . St. John's, Otoe

NEW JERSEY—Emanuel, Friesburg . St. Paul's, Hightstown

NEW MEXICO—St. Paul's, Albuquerq

NEW YORK—St. Luke's Amsterdam . Peace, Rochester

NORTH CAROLINA—Alamance C h u r (*quota $365, offering $424.79*) . . . H

NEW CLOTHES NEEDED

These youngsters coming out of a refu barrack would like some American u clothing to replace their tattered out Clothing collection received in Luthe churches this month may help them. given through Lutheran World Act may improve their chances of liv happy and useful lives

y, Chapel Hill . . . Shiloh, Rural . . . Christ Church, Stanley (*"the l was made in Lent, with final in- ing at Easter, amount received was 84—quota was $168. Several chil- forgot to bring their dime cards. Will them next week"*)

—Trinity, Brookville (*quota $350, ng $552.87*) . . . First Church, Crest- *"we use the weekly Lenten self-de- ffering envelopes and stress the Lu- World Action objective"*) . . . First English, Defiance . (*"more n boxes are still coming in"*) . . . Mark's, Fremont . . . St. James', t . . . First Church, Leipsic . . . St. s, Leipsic . . . First Church, Lorain . John's, Stony Ridge (*"our assigned was $1,211, received to date 1, expect another $500"*) . . . Christ ch, Toledo . . . Divinity Church, do . . . St. Lucas Church, Toledo . . . uke's, Toledo . . . Trinity Church, ington ville (*"quota was $100, 61 bers. Offering for LWA on Easter $269.20"*)

NSYLVANIA—Brush Creek Salem ch, Adamsburg . . . St. Luke's, Allen- . . . St. Luke's, Archbald . . . St. 's, Bath . . . Holy Trinity Church, rick (*"this was our Lenten self-denial Easter communion offering"*) . . . Church, Brodheadsville . . . Grace ch, Brookville . . . First, Butler (*"as e past eight years, we have our full a"*) . . . St. Paul's, Carbondale . . . ee Church, Clarion (*"we have 120 cent of our quota so far"*) . . . Trin- Church, Donora . . . Duncansville ch . . . St. Peter's, Grovania . . . St. 's, Hatboro . . . St. John's, Hegins . St. Matthew's, Hunkers . . . St. el's, Klingerstown . . . Salem, R.D. gerstown . . . St. John's, Leck Kill Trinity Church, Lemoyne (*"happy to report the $798 quota has been exceeded by almost $150"*) . . . Liberty Boro Church . . . Trinity Church, McAlisterville . . . St. Mark's, Mechanicsburg . . . Muddy Creek Church . . . Bethany Church, New Castle (*"we made it . . . Special offering on Good Friday and Easter was $172 . . . quota $152"*) . . . New Hanover Church (oldest Lutheran congregation in Pennsylvania) . . . Bethesda Church, New Kensington (*"hope there are many, many others who can give you the same report"*) . . . Trinity Church, Perkasie . . . Advent Church, Philadelphia . . . Friedens, Philadelphia (*"made a special effort to get this in before April 1"*) . . . Mary J. Drexel Home congregation, Philadelphia . . . St. James', Pitman . . . Mt. Zion Church, Pittsburgh (*"we will go beyond our minimum quota of $1,821"*) . . . St. Luke's, Rockwood (*"THE LUTHERAN goes to every home in this parish, and this fact is responsible for meeting our LWA quota each year"*) . . . Trinity Church, Rohrerstown . . . Zion Church, Ruffs Dale . . . St. John's Slovak Church, St. Clair . . . Shells Church, Shellsville . . . Bindnagle's Church, Shellsville . . . Wenrich's Church, Shellsville . . . Zion Church, Shellsville . . . Good Shepherd Church, Southampton . . . Grace Church, State College . . . St. John's, Stroudsburg . . . St. John's, Swissvale . . . St. Paul's, Telford . . . Trinity Church, Washingtonville.

SOUTH CAROLINA—St. Paul's, Columbia (*"Easter offering for World Action was $1,809, quota $1,464, incomplete report"*) . . . St. Michael's, Greenville . . . Orangeburg Church . . . Immanuel Church, Ridge Spring

TENNESSEE—Holy Trinity Church, Nashville . . . Memorial Church, Nashville

TEXAS—St. Paul's, Darrouzett . . . St. John's, Lipscomb

VIRGINIA—Emmanuel-St. Matthew's, New Market . . . Trinity Church, Stephens City

WASHINGTON—University Church, Seattle . . . St. Paul's, Spokane

WEST VIRGINIA—First Church, Parkersburg (*"money was given through Lenten self-denial"*) . . . St. Paul's, New Haven (*"Easter offering surpassed quota by 15 per cent, we will receive a second LWA offering at the harvest festival"*)

President resigns at Muhlenberg

Resignation of Dr. Levering Tyson as president of Muhlenberg College, Allentown, Pa., since 1937, was given to the college board of trustees on March 27. He is 62.

"It is in the best interests of the college that I withdraw as of June 30," said President Tyson.

"Serious differences—clash of personalities—are at the bottom of the resignation," speculated The Allentown *Morning Call* in its editorial column. One member of the board resigned on the day Dr. Tyson's resignation was presented.

"The public," said The *Call*, "will hope that . . . Dr. Tyson can be persuaded to alter his decision." Nearly 100 per cent of the Muhlenberg students were petitioning their president to stay with them. A committee was appointed by the trustees to investigate circumstances which resulted in the resignation.

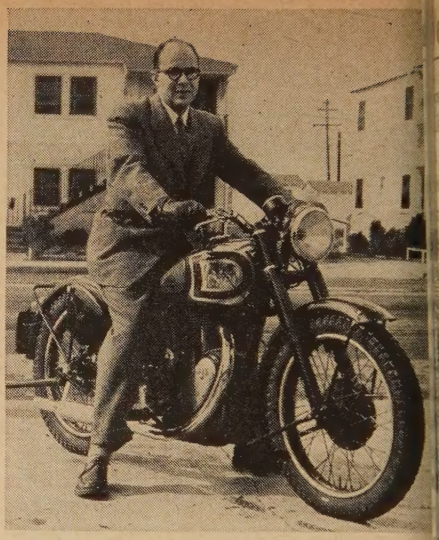
Muhlenberg has made substantial progress during the Tyson administration. The college is one of 14 under the control of United Lutheran synods.

And so forth

Protestants in New Orleans lost a court contest last month on the question of placing a statue of Mother Frances Cabrini along a public parkway. Mother Cabrini was the first American to b canonized as a saint by the Roman Cath olic Church. She established an orphan age and school in New Orleans.

Judge Louis H. Yarrut ruled that sh was honored as a public figure rather tha as a Catholic nun. He mentioned statue of other churchmen, such as that of Mar tin Luther in Baltimore, honoring person of historic importance.

Four festival days observed by th Roman Catholic Church were droppe from the list of public holidays in Polan last month by action of the Communis government. They are Candlemas Da (Feb. 2), Ascension Day (40 days afte Easter), the Feast of St. Peter and St Paul (June 29) and the Feast of the Im maculate Conception (Dec. 8). Church men said they would celebrate the day at services in the evening rather than i the morning.



SPEED PLUS ECONOMY

Methodist clergyman of Pacific Beach Calif., the Rev. Frank Crane, had cut ex penses in parish visiting by traveling o a motorcycle instead of by automobile

World News Notes

ce talk

ike tireless wrestlers the deputy for- ministers of Britain, France, the et Union, and the U.S.A. continued painful struggle around a confer- table in Paris. They were assigned raw up a program of what the foreign isters of the four countries might talk ut if they decide to hold a meeting. rything they said was loaded with den meanings.

ussians in late March had suddenly ed that the foreign ministers might ertake an "examination of the causes present international tensions in ope and the means necessary to se- a real and lasting improvement." s was what Americans had been ask- for, and they smiled joyfully.

wo days later the Russians just as denly said they wanted an investiga- of U.S. action in establishing "mil- y bases in England, Norway, Iceland, other countries of Europe and the r East." American smiles vanished.

cussion in India

merica might be a good shepherd ing to protect the mild Indian lamb m the bad Communist wolf, someone l in Bombay last month. But after the f is killed off, the shepherd might in shearing his lamb. He might even ide he wanted lamb for dinner.

Vriters and other Indian intellectuals e discussing the danger of commuism. is not enough to say, 'I am against lism,'" a British poet told them. "I e to know and to prove that I am or be for the people, as well as against lism."

Prime Minister Nehru had made a def- e statement in early April on his atti- e toward communism. He didn't like the Communist police state, nor the way Communists have been building their empire. But communism as a way of life might be all right, if it seemed to be adapted to the needs of any particular country, and if established by the free will of the people.

Disagree on danger

In one room Mr. Charles E. Wilson, head of the U.S. Office of Defense Mobilization, told reporters that "America now has in sight the might that I think will forestall any enemy from attacking us." Military strength had increased so fast that before long no nation would dream of fighting the United States.

In another room the U.S. Secretary of Defense George C. Marshall told reporters that the world situation is now more serious than it was last November.

Secretary Marshall was probably thinking about the widespread American desire to tone down the program of mobilization. Since battles had been won in Korea, the need didn't seem so urgent. Most Americans would prefer to read the Wilson statement rather than the one from Secretary Marshall. The Secretary didn't want Americans to be too optimistic about the future, at least not until the Universal Military Service bill gets through the Congress.

Americans talk

As April magic spread its fresh green curtain over Washington, the dark-eyed foreign ministers of Latin American governments were guests of the U.S. during two weeks of solemn discussion. Spokesmen of 21 American republics were exploring the problems of political and military co-operation in defense of the Western Hemisphere.

Business problems seemed more serious than military problems to most of the diplomats. There was not so much suspicion of Yankee imperialism as in the old days. But Latin Americans were resentful because most of the U.S. aid had been spent on Europe—through the Marshall Plan and the North Atlantic Treaty Organization—and very little of it on the "good neighbors" southward.

The U.S. wanted Latin American republics to tighten up on sales of supplies to agents for Communist governments. The U.S. hoped to buy oil, manganese, copper, tin, wool, and other commodities at favorable prices. But Latin Americans were alarmed by fast-rising prices of U.S. manufactured goods they wished to buy.

The biggest problem was to maintain mutual confidence and friendship among neighboring nations caught in the heavy stresses and strains of an increasingly interdependent world of nations.

Bright spot

Uruguay's well-deserved reputation for democracy and freedom is paying off. It is the only country of South America, and one of the few in the world, without compulsory military service. It has only a small standing army and two warships. It is nevertheless respected by all nations.

Uruguay's government is so well established and its economy so settled that, although it is going along with worldwide inflation, money from both North and South America, as well as from Europe, is flowing in for investment. The Uruguayan peso has gone up steadily in value for a year. Observers believe Uruguay is destined to be the Switzerland of the western hemisphere, both in its financial and its democratic aspects.

According to a *Worldover Press* correspondent at Montevideo, peace and liberal movements suppressed in East Europe and some of those threatened in West Europe are looking towards the Uruguayan capital as a possible headquarters.

Outline for settlement in Korea

WASHINGTON (*Worldover Press.*) No official here in Washington talks openly of a renewal of negotiations over Korea and other Far Eastern issues. Red China maintains its silence. UN diplomats are struggling with the question of how a settlement may eventually be worked out. A major query in their minds is this: would American public opinion support the concessions that any settlement would require?

A settlement will have to proceed, by stages, along some such lines as these: 1) a cease-fire, formal or informal; 2) agreement for withdrawal of Red Chinese troops to Manchuria and UN troops to a small beachhead; 3) appointment of an experienced mediator, such as Dr. Ralph Bunche or a representative of a small country outside the North Atlantic Pact; 4) disarmament of North and South Koreans with the exception of small arms; 5) holding of new elections under the supervision of Asiatic UN member states with UN authority; 6) acceptance of a unified Korea as a ward of the UN for five years, supervised by a UN Commission from which Russia, the U.S., and Red China would be absent.

Further problems will be: 1) agreement for entry of Communist China into the UN upon the fulfillment of all, or part of the foregoing steps; and 2) the disposition of Formosa—about which Peiping might be less intransigent once it sat in UN bodies.

This is a formidable program. If it is impossible, however, so is a solution by combat—a fact more and more widely recognized.

McCARRAN ACT CLARIFIED

HE LONG DEBATE between the State Justice Departments over the immi- on provisions of the McCarran Act settled by Congress in favor of the Department. It was decided that inal affiliation with totalitarian or- zations should not exclude DPs and rs from entering the U.S.

ne Internal Security Act stipulated no alien could be admitted who had affiliated with a totalitarian group. Justice Department interpreted this arring those who had even a nominal ection with the Nazi, Fascist, Falan- or Communist movements. This in- ed, for example, anyone who had at- ed a Nazi school as a child, or had d a Nazi-sponsored labor union in r to earn food for his family, or had conscripted into the German army. nforcement of the law according to interpretation revealed its inconsis- es. Leaders of German community chosen by the State Department to rought to this country in an effort to note democracy in Germany, were re- l visas. Latvian and Estonian DPs had been forced by the German army military service against the Russians, denied admission.

HE STATE DEPARTMENT differed in its rstanding of the law. It pointed to edents in which persons who had ed a movement under threat of perse- on or because of economic necessity not considered to have bona fide bership. But the Justice Department adamant. It insisted on literal en- ement, and said the only way to ge the administration of the law was mend it.

ongress thought otherwise. The Sen- ate and House Judiciary Committees contended that since they introduced the law, they had the right to explain what they meant by it. A bill was introduced clarifying the legislative intent of the McCarran Act. It specified that only voluntary membership in a totalitarian group should serve as a basis for exclusion, not including affiliation which took place (a) under 14 years of age, (b) by operation of law, or (c) for obtaining employment, food rations, or other essentials of living.

THE ONE exception to this liberalizing interpretation was in the case of affiliation with communist groups. Here the Judiciary Committees proposed that even nominal or involuntary membership should exclude a person from the U.S.

Church groups registered strong objections. They felt that persons who had been forced into affiliation with communist organizations for the sake of survival, should not be penalized by exclusion from the U.S.

The National Lutheran Council pointed out that some of the groups for whose benefit the clarifying bill was introduced, would still be kept out. Baltic DPs, under Soviet occupation, had been compelled to choose between bowing to the communist regime and death or deportation to Siberia. The communist exclusion clause would bar some of the most ardent anti-communists in Europe.

Congressional leaders saw the point and deleted the communist clause. The bill clarifying the McCarran Act, so as to exclude from the U.S. only bona fide, voluntary members of totalitarian groups, passed both houses and was sent to the Justice and State Departments.

—ROBERT E. VAN DEUSEN

We Visited Batakland

By PAUL C. WHITE

In the South Seas a Lutheran Church of 500,000 members has develope
It is an "orphaned mission" receiving Lutheran World Action c

SUMATRA IS AN Indian Ocean island cut across by the equator. The beauty of this tropical island was our first impression. There is plenty of rain, almost daily this time of year, followed by sunshine and warmth. The result is profuse flowers, innumerable green rubber plantations, vast terraced paddies of growing rice flooded with water, and other tropical vegetation of all kinds.

Sumatra is an island 130 miles across, and 1,200 miles from tip to tip. It is the home of eight to nine million Indonesians with a mixture of Chinese, a few people from India and other Asiatic races. Once you leave Medan, city of entry in the northeast, the overwhelming proportion of people are Indonesians, including the Batak people.

OUR CONVERSATION with the Rev. Ragnar Alm, Methodist missionary in Medan, soon led to an analysis of the political situation in the country. When the Netherlands was overrun by the German army, early in World War II, this Dutch colony was without guidance from the homeland. Following Pearl Harbor the Japanese took over the island, and the government changed hands completely.

Following the war the Dutch were restored to power, but not for long. By this time the spirit of independence had gripped the people and the Dutch-Indonesian fighting, 1947-48, led to the formation of this new nation.

To understand the church in this lar the first principle to get hold of is "l dependence has come and is cherished these islanders." Sumatra has joined wi three other major islands in this grou and several hundred small islands, form a new nation—Indonesia.

THE BACKGROUND of the Batak Chur is filled with sporadic missionary attemp from 1824 to 1861. Burton had be sent to Batakland by the Baptists in 182 but was forced by a hostile people to wit draw. Munson and Lyman came in 183 to Tarutung (the village from which am writing) and they were killed. So went, off and on, until 1861 which is t real beginning of the work here.

In October 1861 Ludwig Nommense a German from Schleswig-Holstein, w sent as a missionary to Batakland by th Rhenish Mission Society. He was utterl sincere and thoroughly determined. H came to stay and this was the beginnin of the great Christian movement amon the Bataks. In 1864, three people wer baptized, and in 1865, 13 more. I 1868 Nommensen started a school fo training teachers and preachers. The stor of his life is as exciting as any you hav heard. Threats, attacks, trouble—alway he survived. In May 1918 when he die there were more than 200,000 Christian here in Batakland and they streamed t his grave.

DUTCH AND GERMAN MISSIONARIE continued vigorous and closely super

---

Dr. White, secretary of the Lutheran Synod of New York, has been on a round-the-world tour.

THIS IS A BATAK VILLAGE
Christianity is deeply rooted here because of Lutheran missionaries

work until 1940, at which time the
k Christians numbered between five
six hundred thousand. On May 10,
, before 6 A.M. the Germans were all
ned because of the fall of the Nether-
s in Europe, and the Rhenish Mission
ed to exist.

nen, when the Japanese overran the
d, all the Dutch missionaries were
ned and this great group of Chris-
became completely independent. It
inue the forward suge of this now
Bishop Johann Sandegren came in
ember 1948 in the name of the Lu-
n World Federation to offer help to
inue the forward surge of this now
overning church group, known to us
merica as one of the orphaned mis-
fields.

The Rev. and Mrs. John Gronli, Norwegian Lutherans from Minneapolis, met us in Medan, Sumatra. Together we made our way to Siantar, Balige, Tarutung, and Sipoholon. These are thriving cities in the heart of Batakland. Dr. Gronli is on "lend-lease" arrangement from the Lutheran Bible Institute to aid the Bataks in reorganizing their seminary curriculum and to help in any way possible.

Dr. D. R. Williams, a Lutheran physician from India, has been sent by LWF to Balige to organize the medical program and to aid also in any way possible.

THE LUTHERAN WORLD FEDERATION station wagon we rode in from Medan to Tarutung has been of invaluable help to the Bataks. Funds for various purposes

have trickled into this field. One has the sense that LWA has been of invaluable help. The Rev. Paido Tua Sarumpaet is now studying on an LWF scholarship at Luther Seminary, Minneapolis, and the Rev. S. Devanesan, a native Lutheran from India, is a member of the seminary faculty at Sipoholon.

The Batak Christians have developed a full church program very much like our own. Sunday services are well attended, last from one and a half to two hours. A program of service included hospitals, school for the blind, a leper colony and other such work. This development came through missionary enterprise. When the Japanese became the rulers, most of these institutions became government-operated and were lost to the church.

However, the genius of this work centers in the schools. The Batak people are eager for their children to learn. To meet this need, the church undertook to establish schools. Before 1940 there were approximately 1,000 congregations operating about 500 schools. These schools served all the congregations and were crowded to capacity.

When the Japanese took over the government, they took control of these schools to make them an instrument of the state. However about 100 of the schools are still operated by the church, while nearly 400 are government schools. The church is making a heroic effort to regain these schools so that they will continue to be Christian.

KNOWING OF THE EAGERNESS of these people for education, the Roman Catholics are organizing schools. The approach of the Catholics is not to adults who are loyal to the Batak Church, but to children who enroll in their schools. There is a rumor that Rome expects to take over the Bataks in 25 years.

In Pematang Raja, a town in Sim lungen district, we conferred with t Rev. A. W. Saragih, the local pastor; t Rev. K. Purba, superintendent for t District of Simalungen; the Rev. F. Sir gar, pastor and teacher at the theologic school, and a number of others. Th described the 30 schools they are opera ing, attended by 2,000 students. Loc people are trying desperately to assun the full obligation, but they are in nee of help. I have never heard as profoun and touching an appeal for help as can that day.

I am convinced these people must b helped to man their schools. The Re Jan Bos, a missionary from Holland, giving full-time attention to this phase the work. With Islam on one side an the Roman Catholics on the other, thes schools are essential to the future life the Batak Church.

THE FIRST THING that impresses one i this tropical land is the congregation and group singing of the Bataks. At th churches in Siantar, Balige, and Tarutun crowds numbering 1,500 to 2,000 person gathered to hear Dr. Gronli and me speak I have never seen people so eager to hea news of Christians in other lands.

At each of these services, variou choirs sang. The Rev. K. Sitompul, full time secretary of the Batak Church, an our interpreter, informed us that normall each congregation has four choirs— mothers' choir, men's choir, girls' choir and a mixed choir. German missionarie taught them to sing in harmony. With out instrumental accompaniment th choirs, seated almost anywhere in the con gregation, rise and with never a mistake sing their special numbers. Each choi seems to have its own director.

But it is when the entire congregation bursts into song that you are moved. Thei

ng reminds me somewhat of the vol-
and force of the singing at the ULC
ention. German chorales, native
k hymns, and Christian songs seem
me from the hearts of these people
e church history is not yet a century
At the seminary at Sipoholon, with
ident T. Sihombing as our interpreter,
d to the pastors and students: "Keep
ng"—and I hope they do.

EEP IN MIND that the Rhenish Mis-
Society was an interdenominational
p, representing Lutheran, Reformed,
Evangelical denominations. How-
it seems to me that the Batak Prot-
ts have caught the spirit and theology
uther. Their children study Luther's
l Catechism, and are grounded thor-
ly in its teachings. At the seminary
sense the presence of Lutheran influ-
through Prof. S. Devanesan, an In-
national and a pastor of the Tamil
eran Church of India, and now
igh Dr. John Gronli representing the
eran World Federation.
horus T. Sihombing, the head of
Batak Protestant Church (similar to
ffice of the president of the ULC),
us of a five-year program that has
developed. It includes a plan of
gelism, stewardship, and missions.
etary Sitompul showed us charts of
regations and members, benevolence
as, and a picture of the "Batak Home
ion" program. I hope they will be
to see it through, and I believe they

he Ephorus spoke of four obstacles or
nies of the Bataks. *First, he men-
ed the poverty* of the church during the last 10 years. This island has been in the midst of war since 1940. The church has lost its missionaries and about 20 of its buildings were burned. The people became poor as a result.

Second, he spoke of the competition of the sects. Roman Catholics, Pentecostals, Seventh-Day Adventists, and others have discovered these Christians and are making an assault upon them. The fear is that this will confuse the people and split the church.

Third, there is great need for more pastors. There are 1,000 congregations and only 88 ordained pastors (*domines*). To meet this need, an urgent call is going out for more men and the seminary program is to be expanded.

Fourth, he said this church is still young. It is trying to find its way, but it may make mistakes. Therefore, he whispered, "We hope you will pray for us and help us." With a spirit like this, the future of the Bataks looks good to me.

WE ENTERED SUMATRA fearful that these good people might not welcome a "European," as we are called, because of the recent fighting with Holland. However, we have never been welcomed more warmly. We have feasted—rice, curry, chicken, pork, beef, plantum and all the trimmings have been served us daily.

Crowds of children have gathered to hear about children in other lands. Church boards wanted to learn about our methods of church work and to tell us their problems. Fathers and mothers poured out to hear our greetings from you. This field of Christian service must be maintained at all cost.

OUR FATHER, we are finding out that government by the people is not good enough. We pray for government of the people by God.

—From *Prayer* by PETER MARSHALL

INTRODUCTION TO THE MINISTRY

By DAVID H. BREMER

Fifty-six students had a chance to find out what it is like t be a minister. Most of them were impressed by the prospe

WE ARE SURE THAT in high schools and colleges there are plenty of Lutheran students who could be fine pastors or be trained for other places of leadership in the church. But most of these students don't know much about the work of the minister or of his place in American life today. This is why the United Lutheran Church Board of Education decided to try something new this year as a means of recruiting church leadership.

After securing the names of first-rate, promising persons from National Lutheran Council student pastors, a carefully selected group of 56 young men from 23 Eastern colleges and universities were invited to spend a February weekend at Gettysburg Seminary as guests of the Board of Education. This was the first of a number of "Conferences on the Ministry" which the board is planning during the next four years to present the challenge and claims of the ministry to outstanding college men.

The conference was primarily for men who had not previously decided to enter the ministry, but who possess the qualities of mind and spirit which are needed in church work. Many of the students who attended were uncertain about their life work. Some were leaning towards the ministry but undecided. Others were interested in law, teaching, engineering, medicine, and business. No attempt w made to "pressure" men into the ministr but rather to give opportunity for the to think through their vocational choi in the light of Christian message ar mission.

AFTER LISTENING to addresses by suc church leaders as Dr. Emil E. Fischer, D Henry Bagger, Dr. Abdel Ross Went and Dr. F. Eppling Reinartz, the confe ence broke up into more intimate grou for informal discussion on various a pects of the minister's life and work. St dents were informed about the varie functions which the pastor performs– preaching, teaching, administering th sacraments, leading in worship, counse ing, church administration.

Questions concerning the "call" to th ministry, needed qualifications, difficulti and satisfactions in the work, the mi ister's family and home life were all e plored. Each of the eight discussio groups was under the leadership of a pa tor. Discussion leaders were: Pasto Wallace E. Fisher, Howard W. Hinkelde Philip R. Hoh, Henry B. Luffberry, Ho ard J. McCarney, Earl F. Rahn, Ra mond Shaheen, and Viggo Swensen. D David H. Bremer was in charge of th program.

Conferees heard four Gettysburg Sem nary students talk on "The Ministry it Looks to Me." Each told of a differe type of ministry—parish, home missio chaplaincy, foreign missions—in whi he is planning to serve. Chaplain Luth

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Dr. Bremer is a staff secretary of the ULC Board of Education. Foremost among his assignments is recruiting young people for full-time Christian service.

STUDENTS AT WORK

of these young people busy in college library will be full-time Christian leaders

vans, Staff Chaplain for the Fourth
Area and a Gettysburg Seminary
aate, told of needs and opportunities
e military chaplaincy.
symposium by theological professors
Preparation for the Ministry," was
ed by Dr. Paul J. Hoh, president of
Airy Seminary. Professors gave stu-
a picture of the type of preparation
ed for the ministry and answered
ions about seminary courses, re-
ments, field work.

ADDITION TO THE addresses, discus-
meetings, and forums, the confer-
gave students a chance to gain insight
the life of a theological seminary
to meet informally with faculty, stu-
s, active pastors and church leaders.

At a study hour, students were led in a discussion of the pastor's devotional life by Pastor Wallace Fisher. The conference closed with a service in the seminary chapel, with Dr. F. Eppling Reinartz, secretary of the ULCA, preaching.

As students packed their bags and prepared to return to their various schools, many expressed the feeling that they had seen the work of the Christian minister as never before. A typical comment on the impression of the conference came from one student who wrote upon returning home: "Aside from the fact that I got a much clearer picture of what the ministry is and does, I also came to realize, more than ever before, that I am called by God to a life of Christian service in whatever vocation I ultimately choose."

WE DO NOT need more Christians so much as we need better Christians; and when we have better Christians we will have more Christians.

—JOEL SORENSON

World Church at Work

By T. J. KLEINHANS

Through the effective work of the Lutheran World Federatio postwar immigrants in Australia and New Zealand are aide

LUTHERANISM in Australia and New Zealand has had to face the kind of problems which confront the church in any thinly settled area. Outside the large cities, where Lutherans are widely scattered, many a pastor serves five, and sometimes ten, preaching stations.

Needless to say, he does not have as much time or financial support as Lutheran pastors in America. For that reason the notable resettlement of DPs by the Lutherans of both Australia and New Zealand, which is taking both time and financial support, deserves all the more praise.

Australia is a country which has about the same population as Texas, but spreads out over 10 times as much territory. New Zealand compares both in area and population with Colorado. But neither country has as many Lutherans as there are in Colorado or Texas—which are by no means thickly populated with Lutherans.

In Australia, Lutheranism accounts for only about one per cent of the population, and in New Zealand for perhaps one-tenth of one per cent, whereas the U.S. average is over four per cent. Yet in the last few years both New Zealand and Australia have welcomed nearly half as many Lutheran DPs as there were native Lutherans. These amounted to more than 25,000 who found homes in Australia and some 700 in New Zealand. Thousands more are still on their way.

THE CHALLENGE that faced native Lutherans to prevent the newcomers fro joining other confessions or from fallin away from Christianity altogether becam more and more apparent as the refuge poured in. The established churches wer ready and eager to assume their new r sponsibilities. But the load was an u usually heavy one, and outside help some sort could certainly enable the loc groups to do an even better job. Th was where a central agency such as th Lutheran World Federation's Service t Refugees could help.

As a matter of record, the LWF-SR i both New Zealand and Australia ha helped to organize pastoral service among the DPs, arrange for church wo ship, offer counsel, give employment an housing, publicize all church activitie subsidize the cost of the work, and, i general, centralize and stabilize the whol program. None of this, of course, woul have been possible without the co-opera tion and initiative of all Lutherans in bot of those countries.

At the coming of the refugees, th 60,000-odd Lutherans in Australia be longed either to the United Evangelica Lutheran Church of Australia or to th Evangelical Lutheran Church of Aus tralia. About evenly divided in strengt and both with congregations over 10 years old, the UELCA is a member o the Lutheran World Federation, where the ELCA is affiliated with the Missou Synod. After a long series of conference the Australian Lutherans now seem o

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Mr. Kleinhans is in the Geneva office of the Lutheran World Federation's Service to Refugees.

verge of doctrinal agreement. Their
ual work among the DPs has not been
nificant in revealing the urgent need
a meeting of minds.

S SOON AS A LUTHERAN refugee sets
on the docks in Adelaide, Fremantle,
bourne, or Sydney, he is met by one
nore Lutheran pastors and entrained
nce for one of the government recep-
centers—Bonegilla, Bathurst, Grey-
s, Woodside, Hobart, Cowra, and
a. All of these have a Lutheran pas-
n camp or on call.

t Bonegilla, which normally has
0 refugees and is the chief reception
er, two full-time Lutheran chaplains
on duty. Their work includes con-
ing services, Sunday school, confir-
on instruction, and personal coun-
g. Parallel programs by local pastors
at more than a dozen workers' bar-
s and holding camps, where the ref-
s often settle until they find per-
ent housing.

ne policy of the Australian churches
been to minister to the newcomers
in their native language and in Eng-
There are already six Latvian and
nian congregations with a member-
well over one thousand. As the
vn-ups and their children become
e familiar with English, that language
gradually be used in the churches.

ther DPs have either been assimilated
existing congregations or are served
coving pastors. The tremendous ex-
ses of the western and northern prov-
s often make such a roving ministry
anding in both time and money.
ome pastors have as many as a dozen
aching stations, with parishioners scat-
d two hundred miles apart.

N EVEN MORE encouraging sign of
integration of the DPs into the local
rches is the enrollment of hundreds
of their children in parochial schools and of scores in Lutheran high schools. Financing of the immigrant work in Australia is assumed by the DPs themselves, by the local churches, and by the LWF-SR, whose contribution is the largest of the three. The money goes not only for the salaries and house rent of the DP pastors but for transportation and office expenses. The amount of travel necessary makes that item of the budget especially high.

Except in size, the resettlement program in New Zealand does not differ substantially from the one in Australia. The work began there in earnest in June of 1949, when a transport docked at Wellington and unloaded 300 Lutherans. While on shipboard, these people had been under the care of a Latvian pastor, Romans R. Reinfelds, who had already distinguished himself by more than a year of fruitful service to the LWF-SR in an Austrian DP camp.

Although there were only eight pastors and less than 1,500 members in both bodies of New Zealand Lutherans—the Evangelical Lutheran Church and the Danish Lutheran Church, both connected with the two bodies in Australia—the local churches immediately went into action. When new Lutherans settled near established congregations, the New Zealanders helped them with problems which arose—language, food, shelter, clothing, or what-have-you. The pastors especially saw to it that their spiritual welfare was not neglected.

THIS SERVICE, of course, was not enough to fill all the needs, especially of those DPs who had scattered into the interior areas or those who knew little English. Pastor Reinfelds himself was engaged to organize a roving pastorate, salaried both by the Lutherans in New

Zealand and by the LWF-SR. Holding services in an area the size of Illinois plus Indiana, he uses the train and bus to make his rounds. In the first five months he conducted 43 services (in English, Latvian, German, and Russian), visited 127 families in 60 localities, administered the sacrament to 142 communicants, and traveled 6,000 miles.

To keep his people close to their faith, he also mails a monthly sermon in English, German, and Latvian, along with Sunday school lessons and a newsletter. He has even preached a sermon by telephone when he could not reach a distant farm. If his people live close to a congregation of the local churches, the local pastor also adopts them. From June until September of last year, Pastor Reinfelds went to Germany to escort another immigrant ship to his adopted homeland.

THE CHALLENGE in both New Zealand and Australia as thousands of Lutheran pour in must not be disregarded. Th difference between a strong church and weak church in any new country is th readiness of the established groups t welcome and absorb their brethren the faith. In the past this has not alway happened, and many souls were lost fro the Christian fold.

Particularly the Lutheran Church ha the opportunity to capitalize on this m gration of peoples. The refugees them selves can do as much for the church a the church can do for the refugees. Th is especially the case in areas where Lu theranism is not well known. As Pasto Fischer, the president of the ELC in Ne Zealand, puts it, "The welcome arriva of new Lutherans has materially strength ened the cause of Lutheranism in Ne Zealand" and has "impressed on the ge eral public the world-wide nature of th Lutheran church."

LITTLE SERMON

ONE OF OUR acolytes is smaller and younger than the others but very eager and most serious about his responsibility. One Sunday morning recently a tall candle on the altar simply would not light. Finally as the service started a sad and teary little boy sat down to contemplate in misery his failure. The next morning the mail brought the following note from a kind and discerning member of our congregation.

DEAR PAUL:

Do you know that you preached a little sermon this morning when you were lighting the candles in church?

You tried so hard to light that one stubborn candle and it made you worried and sad.

That candle is just like people who will not listen to Jesus. He, too, was very sad and cried.

The other candles were so bright that they made that one look very cold and lonely.

So just try again, and some time it, too, will shine with the others.

With love,

— X

—REGINALD DEITZ

our Child and the Gambling Racket

SETH HARMON

"You can't win," children should be taught, and even if you could you would be taking something that doesn't belong to you

OUR CHILD'S GAME of marbles or ching pennies on the school playnd may seem a long way removed m the organized gambling rackets. re is a definite connection. It is our , as Christian parents and religious ers of American youth, to point out ominous connection to the youngs in our charge.

nybody who thinks the temptation gamble is not pressing among teenrs and even younger children is very th out of touch with present-day ity. Youthful suckers by the millions on the gambler's flashy bait.

hen the gambler excuses himself by ng that "Gambling is a universal pas-. It serves a real human need." His t profitable recruiting aids are slot hines, numbers tickets, pinball maes, and sporting events pools of every d.

recent raid on the gymnasium lockerm of a big-city high school revealed a nch of a big-time gambling syndicate full operation. Without leaving the ding, boys were betting on the horses, ing the numbers, and participating in conwide baseball pools.

BIG-TIME GAMBLING is victimizing our th from the moment they obtain their factory jobs. *Business Week* estites that a billion dollars a year are en from pay envelopes. This sum not impoverishes many workers. It proes and protects every other organized on the crime calendar.

Granting that gambling is a serious crime, and that American youth are eventually its inevitable victims, what can we leaders and teachers of Christian young people do about it? In my own small circle of influence, at any rate, I follow this three-fold program of education and persuasion:

1. KNOW THE FACTS! I believe, with the Master, that freedom from this or any other shackling sin lies in a knowledge of the truth. An informal poll of my own convinces me that youngsters get started at gambling without knowing it.

Gambling, I point out, is like most other forms of sin. It usually starts in simple, apparently innocent ways. Small boys play marbles "for keeps" and think nothing of pocketing their playmates' property as rightfully theirs. Older fellows pitch pennies or match coins for heads or tails, and keep their "take" without a twinge of conscience.

Their elders, otherwise respectable, may play the slot machines and boast about hitting the jackpot. They play bridge and other games for money. Isn't it true, I ask, that most people who participate in these and other games of chance would be highly insulted if anyone were to call them gamblers?

Then I turn to the dictionary. Webster defines gambling as "the act of risking or staking *anything* on an uncertain event. It implies playing or gaming as well as staking or risking money to be lost or won on the issue." It follows that the amount

of money involved does not make a gambler. A boy gambles when he bets a nickel on the home baseball team as surely as if he bet a thousand dollars on a horse race. The *principle* is the same.

As part of the educational program in our Sunday school, a bulletin board is provided on which our youngsters are invited to post clippings. On the subject of gambling, these items have appeared:

A NEWSPAPER advertisement for a New Jersey race track with the headline, "RACING PLANNED FOR YOUR PLEASURE! COME ON OUT FOR THRILLS!" In smaller type is added this ominous warning: "When you bet, bet moderately."

Someone added this footnote to the clipping: "What the racing promoters mean to say is, 'Betting leads to financial ruin. But don't bet all your money at once. If you lose it all at once, you may be cured of gambling. Then we'll lose a steady, long-time sucker.' "

A SIGN COPIED from a roadside restaurant near the race track which reads: "On your way to the races, stop here. Leave a deposit and be sure of your evening meal!"

THIS GAMBLER'S boast, clipped from a newspaper interview with a New York bookie named Smiley Joe: "Just let a guy keep betting me steady, and I'll break him!"

2. KNOW THE ANSWERS! I believe the average young person succumbs because he doesn't know how to say "No" when the temptation is first presented. I consider it part of my job, therefore, to teach those youngsters in my charge all the answers. Let me explain what I mean.

In one of our group discussions of this subject, a boy of 13 brought up the question: "What should a fellow say when somebody dares him to take a chance?" We all agreed that this is a real proble that lots of people gamble because son body *dares* them to take a foolish chan We also decided that this is just abo the most foolhardy reason for gambli that anyone could imagine. One b compared it to taking a dare to skate thin ice, or to stick his finger in the law mower. Only a fool or a show-off, agreed, risks his life or his money a reputation merely because someone dar him to. A smart boy simply doesn't do

The argument youngsters most oft come up against is also the most ant quated—"You might get something f nothing." To answer that one, I recon mend this little demonstration:

Select 10 coins, all with different dat on them, and write their dates on th blackboard as you drop them into a ha Explain that you will try to draw th coins out in the order of the dates on you list. If the first coin drawn should be th first on the list, say that a gambler woul call you a lucky winner and urge you t toss your money back into the hat fo another try. If you draw another co you would "be a good sport" as a gambl and take another chance.

Point out that the desired coin migh not turn up until the tenth try. The odd against it, in other words, are 9 to 1. No explain that, to draw the first and secon coins in that order, your chances are on 1 in 100. The chance of drawing the fir three in that order is 1 in 1,000. The odd against drawing all 10 coins in the ord listed are ten billion to one! For ever winner in this simple game of chance, other words, ten billion players have lose!

3. KNOW YOUR OWN MIND! Inform tion won't do much good unless it backed by strong personal conviction. F centuries people have been argui

her gambling is a crime, a sin, or a nciple inherent in human nature," as mund Burke called it. Laws and punents haven't stopped it. Facts like e cited above must be used to prove the gambler, in the long run, simply win.

uman nature being what it is, unfortely, confirmed gamblers refuse to be they can't win. They insist on learnhe hard way. My final appeal, there- is a moral one. I ask my young friends to consult God's Word. They are usually willing to abide by His decision.

All gambling, I insist, is a form of stealing, or taking money or other things of value from another dishonestly. Anyone who pitches pennies, plays games "for keeps," or places bets on anything, is a thief. Because it *is* stealing, our country's laws forbid many forms of gambling. And God's Word forbids *all* gambling in the words of the Seventh Commandment: "Thou shalt not steal."

"When Christ confronts us with his gospel of happiness, it is his Kingdom of God against our kingdoms of self. The principles of his kingdom are viewed from the perspective of the kingdom of Smith, the kingdom of Jones, the kingdom of Sockman. And when Jesus says, 'Happy are the meek, for they shall inherit the earth,' we in our little worlds of the self exclaim: 'What an impractical dreamer Jesus was! His way may be lovely in some future Utopia, but it will not work in our world of reality! But which is the real world, the one Jesus saw or the one we see? Is it not logical to say that the most truly 'real' world is the world as it looks to God who created it?"

—Ralph W. Sockman in *The Higher Happiness* (Abingdon-Cokesbury)

HYMNS AT HOME

By HILDEGARDE WALLS JOHNSON

One of the happiest recollections of childhood is our family custom of ing hymns.

My mother would play the accompani- at on the piano, and my sister and I ld stand—one on each side of her— sing hymns with her. Sometimes my er sang with us, and sometimes he ld sit in his easy chair and read while were singing.

Mother was a trained musician, a graduate of the Cincinnati Conservatory of Music. Although we did not realize it at the time, she was really giving us lessons in singing and teaching us the hymns, as well as providing periods of pleasure which we have never forgotten.

We had our favorite hymns, as all people have, and mother let each of us select at least one hymn apiece when we sang.

When my daughters were growing up, we did the same thing. I am not as good a musician as my mother was, but we enjoyed the hours we spent at the piano, and my children learned the hymns we sang together.

During the last years of her life, my mother lived with me, and during a long period of invalidism, whenever she was well enough to listen, she found pleasure and comfort in the church music on the radio.

Sometimes we sang the hymns we had known and loved all our lives, right along with the unseen singer. But whether we joined in the singing or not, we always enjoyed hearing the hymns.

Singing hymns in the home is something in which every member of the family can take part. The best pianist ca play, or if you have more than one, le them take turns. If you have not a pianc you can sing together without accom paniment. And you can listen to the prc grams of hymns on the radio.

If you are not in the habit of singin hymns in your home, you will find you lives enriched by the influence of thi act of praise to our heavenly Father. An your children will learn the hymns witl a thoroughness that cannot be attained b singing them only at church.

They will be a lasting memory of life at home. Familiarity with them will b an intangible but effective armor agains unworthy influences to be met in later life

"GO YE . . . TO THE NEGRO"

By DAVID F. CONRAD

A big mission field for Lutherans of America is right on our doorstep. But we have almost completely closed our eyes to it. How long will we refuse to see?

"They're too ignorant" . . . "They wouldn't accept our formality." That's how some Lutherans respond when talking about a mission to the Negro. But not the Roman Catholics. Last year it was reported that Alabama offers the greenest field in America for the Roman Catholic Church. The "greenery" was not among the white people. It was among the colored.

The Negro is crying for better, more dignified, more fully developed Christianity. The Lutheran Church has these to offer.

A few weeks ago I was talking with the janitor of my church. He is a Baptis deacon. He said: "Mr. Preacher, did you know that the Roman Catholic Church i getting all of the best Negro families?" I asked why. "Because they are offerin education, hospitals, and a new faith When the Negro becomes Catholic he knows something."

Then I asked: "Would the colored mar like the Lutheran church?" "Oh yes," he replied, "the Lutheran church has the educated way to Christ."

The Rev. Mr. Conrad is pastor of Christ Church, Birmingham, Alabama.

GROES MAKE UP OVER 40 per cent Alabama's population. They are no er working for the "crumbs that fall n masters' tables." They are getting r jobs. They make more money. It ood for them and they know it.

his growth has come materially but spiritually. The Negro Baptist and hodist churches are losing members the thousands. Negro laymen are med of their ignorant, uneducated istry. The Lutheran church must not dly by and abandon these millions of l's people to other beliefs—of the Ro- Church, communism, or paganism. ar we have turned a deaf ear to their

The Holy Spirit is calling us to ut-face.

he Negro deserves a hearing. He is nextdoor neighbor in the South, no ter what the cynic says. He is our nd and companion. The tradition held the South, ironically called "Jim wism," is no argument against our mission to the Negro. Whether he lives on one side of the tracks or the other is no reason that he cannot love the Lord as a Lutheran.

Dollars by the millions have been sent to Israel, Argentina, Africa, Germany to build or rebuild the Lutheran church. These efforts are fine. But look what we have hopped over. Thousands of untouched Negroes a few miles, a few blocks away.

Why not a seminary, a school, a college, for the colored man in the South? Here is where the Roman Church starts. Some months ago Roman Catholics built a new Negro grammar school in a non-Roman section of Birmingham. Before the school opened there were more applications than could be filled. Not one applicant was a Roman Catholic.

Lutherans must admit . . . We have done comparatively nothing to encourage, educate, or Christianize the Negro. Let's get started!

"I've Tried Religion"

It was a lady speaking outside the door before the Alcoholics Anonymous meeting began.

"I used to go often to the priest to find help. He told me that I should say three 'Hail Mary's' before I went out, and then ask the Virgin to help me to drink like a lady. I tried it faithfully, but after a time or two I would end up drunk again. Not until I found AA did I get any real help."

Essentially the Alcoholics Anonymous program is a spiritual program. A man, or a woman, recognizes that he is helpless when alcohol is involved. He makes a decision to turn his will and life over to the care of God.

To expect that Christianity is going to work for us because we say a few "Hail Mary's," or because we have gone to Sunday school a few years (before we were 17 years old), or because we go occasionally to a church service, is to expect the impossible. Only when we have fully trusted our temporal and eternal welfare in Jesus' care, fully yielding ourselves to God's will, can we say that we have given religion a try.

—Edwin Bracher

WARNING: The Devil is looking for people like us. For the next six weeks we sha continue this series of explanations of how he is likely to try to entangle us in his snar

THE DEVIL AND GOOD MANNERS

By RUBY LORNELL

I SHALL HAVE to ask the reader's pardon for two things in this study regarding the devil. The first is that I shall speak of the devil as "he," which makes us think of him as a person. Of course, he is not. He is a spiritual reality, not a human personality. Some will find this disturbing.

God, too, is Spiritual Reality, but He well understands our human inability to grasp infinite truth with our finite minds. So He became flesh, to reveal himself to human eyes. Born in a Bethlehem barn, He was a tiny, helpless Infant.

I don't suppose the devil can, *in the same sense*, become incarnate, although there occasionally strut across the pages of history such repulsive and evil individuals that one wonders if they might not be devils incarnate. No, I think the devil cannot create a son, in the sense that God did. Creation belongs to God.

Yet, even while knowing he is a spiritual reality, and never humanized and personalized as God was (and is), I yet find it necessary to my own thinking to refer to the devil as "he." Human language seems to have no accurate terms for spiritual entities.

THE SECOND THING for which I must ask the reader's pardon is the incompleteness of the list of temptations I shall discuss. There is ample evidence in the daily newspaper of the devil's proficiency at tempting men to murder, rape, burglary and numerous other gross sins. Th temptation to these particular sins I woul find it difficult to discuss because, by th grace of God, I have been spared thes temptations.

I am not even personally acquainte with any who have succumbed to thes temptations. Further, I presume that mos readers of THE LUTHERAN have likewis been spared them. I suspect that amon the subscribers, the murderers and thieve are as rare as the proverbial needle in th haystack.

I should like, rather, to talk with yo about those subtle temptations that com with such unsuspected, terrible force to u respectable folk.

By and large, I suppose it is safe to as sume that we readers of THE LUTHERA are to be numbered among the decen moral backbone of society. We believ in husbands being true to their wives, an wives to their husbands. We stay sobe most of the year. We pay our bills. W keep our homes respectably clean an our children well-fed and well-clothe We vote. We go to church with reason able regularity. We earn an honest livin We obey the laws of the land sufficientl well to stay out of court.

This is all to the good. It is a part o the result of the Christian faith and th activity of the Christian Church in ou society. The devil could never produc respectability. It is a *good* thing, and a good things come from God.

Mrs. Lornell is the wife of the Rev. Marcus Lornell of Lebanon Congregation of the Augustana Lutheran Church, Bristol, Connecticut.

THE DEVIL ISN'T too disturbed
e sees respectability, because he
earned to use it to such excellent
ntage! His technique generally works
thing like this:
rst, he has us compare ourselves with
utcasts of society. It is very obvious
that we do not sin the way these
people do. This builds up in us a
derful feeling of content.
elf-righteousness" and "spiritual
," the preachers might call it. But
words are heard only from the pul-
nd probably apply to someone else.
dually, this feeling becomes so strong
we feel virtuous even without com-
on to the "outcasts."
his accomplishes some very valuable
ts, from the devil's point of view.
inds us to the faults we do have. Even
e, it blinds us to God's demands of
We scale them down to our own size.
hus our god is no longer the God re-
ed in Jesus Christ—the God who
ht that his followers must be loving
merciful and compassionate. He is
e a different sort. It is not the God
created us in His image, but a god
m we have created in our own image.
now worship an imaginary god, a
ent of our own imagination.

WE ARE SAVED from this particular
atry (perchance through a habit of
y Bible reading, or through the ser-
ns of a preacher who won't let us lose
t of the living God, or through the
lar receiving of holy communion),
devil can still use our respectability.
convinces us, seemingly without much
rt, that we have arrived at this fairly
peak of righteousness *under our own*
n. and although there may still be a
way to go, we'll finally reach the
the same way. God becomes a con-
ent aid to our own moral efforts, but
our sense of *complete dependence on his grace* is lost.

It is rather strange that we should be so gullible at the point of our respectability. Evidently, Jesus well understood our weakness, for He made His stories almost painfully clear. There was the story of the Good Samaritan—it wasn't enough *not* to rob the poor traveler. "Neighborliness" demanded positive help and charity. And Samaritans weren't even respectable!

There was the story of the Pharisee and the publican, where not all the Pharisee's righteousness was enough to justify him before God, while the unrespectable publican simply threw himself on God's mercy—and received it.

We don't think that's quite fair (although we would hardly dare say it right out, like that). Certainly a man's righteousness ought to merit him *some* favor from God. That is because the devil has had singular success at the business of blinding us, both to the nature of God and to our own nature. When we see both clearly, without the heavy veil of self-conceit over our eyes, we will understand why only the Publican could be justified.

THE SUPREME LESSON, of course (although it was infinitely more than only a lesson), was on the Hill, when respectable folk killed the Son of God. People who are *merely* respectable can do even that —kill the Son of God.

It must have been a great day in Hell when the devil conceived the idea of fastening us securely in the bog of our own respectability with the bonds of self-righteousness and self-satisfaction, for it effectively prevents us from becoming united with Christ. So long as we are held by those bonds we shall never be centers of living faith, to be used for the spiritual rebirth of the world.

The Gospel for the Third Sunday after Easter is written in John 16:16-23

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

THE GOSPEL LESSONS for this Sunday and the four following Sundays are all taken from John 14:23 to 16:30. All are from the same discussion of Jesus with his disciples. We shall take up the immediate background for all five of these lessons today, not repeating it every week.

These discussions or discourses of Jesus took place on the evening of the night on which he was betrayed. It is that night we celebrate on Holy Thursday of our church year, the night of the Last Supper.

John does not mention the breaking of bread or the giving of wine. The sacrament as we know it is described in other accounts. John, however, does mention that Jesus washed the feet of the disciples. Judas was still present. So Jesus even washed the feet of the man whom he knew would betray him. Such an example of humility and love set the tone for these discourses with his disciples.

After the foot-washing, Judas left the group and went out into the night to make final arrangements to betray his Lord.

AT THIS POINT Jesus had with him only his most loyal disciples. They had been with him, most of them, the last years of his ministry. They had journeyed with him, watched him heal—tried it themselves. They had listened to his teachings, grown in spiritual stature under his leadership. They were closer to God, closer to him than any other people he knew. They were his friends.

Jesus was concerned about them. The next few days would be very difficult for them. They would become confuse doubtful, anxious, fearful. They woul be like sheep without a shepherd, n knowing where to go, what to do, or wh to expect. The coming days would not b easy for even these men to understand hi trial, his crucifixion, his death.

THE TREMENDOUS LOVE of Jesus for hi followers stands out beautifully in thes passages. He was not concerned with hi own problems, his own coming arres torture, horrible death. The pain he mus bear, the agony he must suffer, was not s important to him as the concern about hi disciples' peace of mind.

In the quiet of the upper room Jesu began to prepare them. "Let not you heart be troubled . . ." (John 14:1 an following). He told them that he wa going away to prepare a place for them

Thomas asked him what way they wer to go to follow. "I am the Way," Jesu answered. Plaintively Philip asked if the might see the Father. Jesus explaine that anyone who has seen him has see the Father already. Jesus then told the he would send to them "another Com forter," even the Spirit of truth.

The word "Comforter" is a rough e timate of a Greek word which is difficu to translate. The English word "Advo cate" is similar to the Greek in form, b the Greek includes the idea of one wh not only speaks for you and comfort but also sustains, guides, strengthens.

AT THIS POINT in the narrative the Go pel lessons follow in this order:

Festival of Pentecost (May 13)
day after the Ascension (May 6)
ourth Sunday after Easter (Apr. 22)
hird Sunday after Easter (Apr. 15)
ifth Sunday after Easter (Apr. 29)
e shall skip to the lesson for this
ay. The actual order of the lessons
too important. I believe that the
who arranged these Sunday lessons
ght the above order to be more log-
han the order of John's Gospel. Try
ng Jesus' discourses both ways.

IE OPENING VERSE of Sunday's lesson
t better be translated, "A little while,
you do not *behold* me; and again a
while, and you shall *see* me . . ."
word *see* used here means more than
beholding. Seeing implies an under-
ling of Jesus' person and work. This
rstanding, this insight, was to be
i them through the Comforter's work.
ne disciples were confused. "What is
that he says unto us, 'a little while
?" Jesus noted their perplexity. He
not directly answer their questions,
urther consoled them. Even if they
not understand, they were not to
y; their sorrow would be turned to

rst, though, they would be over-
med with grief. Their Lord would
ken from them. In contrast to their
, the world would rejoice. To use
's figure, Jesus is of the light, the
d is of darkness. Darkness hates light,
darkness is evil. The world of sin
sinners) is more at ease when Good-
is gone from within it.

en hate to be reminded of their short-
ings. And nothing reminds them
quickly than being in the presence
better person. Be good and you will
ecuted. Beware if all men speak
of you, Jesus warned his disciples.
body hates you, most likely you
aren't good enough.

Jesus knew that the world hated him, would rejoice at his death. That would make his disciples' grief all the more complete.

Then Jesus used another figure from life. He compared their suffering with the pains of a woman in labor, waiting for her child to be born. Mental anguish as well as physical pain is included. But this pain leads to something wonderful, leads to joy, joy that a child is born.

The Old Testament often uses this figure of suffering. You will find it in Isaiah 26:17; Micah 4:9; Hosea 13:13; and in many other places.

Jesus told his disciples that the moment of labor was at hand. Now they would suffer. But it would lead to joy. Their joy would be that he would come to them again. It would be he that would seek them out, and grant them a new fellowship with him, richer and fuller than even the one they previously had. Their joy would be so great and so permanent that no one could take it from them. When Jesus returned after his resurrection, no man could separate him from them.

Paul says, "Who shall separate us from the love of Christ? Shall tribulation, distress, persecution, famine, nakedness, peril, the sword? . . . No! Neither shall death, nor life, . . . nor anything else separate us from the love of God in Christ Jesus, our Lord" (Romans 8:35-39).

In a sense Jesus had to die that he might come again to all his disciples in this fuller capacity, in this real presence, in this mystical union, in this eternal life.

In that day, when Jesus would be in the hearts of his disciples, and the Spirit of God would fill their lives, they would have no questions. When God himself is present, the Christian will be too happy to be worried about anything. "Let not your heart be troubled."

Personal Problem Clinic

Reckless son

QUESTION: Wesley, my 23-year-old son, is selfish and conceited. I guess I've been too easy with him—and too generous. Since his graduation from high school he has had two jobs, from one of which he was fired. In his present job—with a building firm—he needed a car, and my wife prevailed on me to lend him the funds he needed for the purchase, in addition to some money he had saved. We had to borrow the money, since my earnings are not very great.

With a car, he seemed to have many friends, and he ran around everywhere with them, always furnishing transportation. Expenses mounted, especially as a result of several accidents. When I complained about the expense which we had to bear and about the rough type of boys with whom he kept company, he resented it, and called me a "kill-joy" and a complainer. Sometimes he came home walking in a "worm-fence" pattern. He soon came to the point of spending all he earned and more, which we have been providing—something which we can't afford.

Now he has added to the worries by going out with a woman, twice divorced and of uncertain character, and staying out until three and four o'clock in the morning. The only way I can get along with him is to agree with all he says and does. Recently he had another accident, due to speeding on slippery roads. He seems to have no idea of responsibility or of the value of money.

I know this situation isn't right and that I have helped to bring it about, but am uncertain about steps to remedy it.

REPLY: It may be hard for you to become firm with Wesley, especially after being so indulgent, but that's what you'll have to do. Otherwise, he'll bankrupt you financially, and perhaps ruin your physical and mental health.

Grant the boy whatever he has put into the car, and require that he pay for the rest of it, along with a fair proportion of the repairs and upkeep, before it is transferred to his name. Make a definite arrangement with him that calls for monthl payments, and put it into written for Make it clear that you will bear no fi ther expense connected with the car. H will learn to bear responsibility only wh he has to bear the expense of his doin

Having decided upon a course of a tion, sit down with the young man a talk it over calmly, good naturedly, b in deep seriousness. Make an outline your plans and what you want to sa You and your wife will have to present solid front. Don't allow sentiment cloud the issue. Firm treatment will r lieve your minds, stop the financial drai and will prove a good thing for the bo

Personality in marriage

QUESTION: Somewhere I recently read th statement, "Personality is the crux in ma riage." To use this seems an exaggeratio It appears to me that a nice home, enoug money, congenial friends, agreeable churc relationships, are more important.

REPLY: Everything you mention is im portant—plus a number of other factor All have a decided influence on the suc cess of a marriage. But the effect of eac one is contingent upon the marriage par ners' response to these factors, and th type of response hinges on total per sonality and individual traits. A "nic home" to one person or couple may no be so "nice" in the eyes of others.

Actually, personality is the most impor tant matter, because it includes all of ou personal qualities. Since marriage call for the most intimate living together w know, the various traits of a couple mus harmonize fairly well or there will be in cessant conflict, despite all other factors If a couple can be interested in and enjoy similar types of music, pictures, home arrangements, religious activities, socia occasions, and kinds of humor, they have a big advantage. —EARL S. RUDISILL

nts Were Real People

nts Without Halos. By Alvin E. Magary. gdon-Cokesbury. 176 pages. $2.

nts Without Halos is a series of 24 ate sketches of New Testament people. Magary wishes to bring these "saints" e for our day. He has no praise for s-day ceremonies, nor for Christendom's sition to spend time brightening up alos of the apostolic band. The glitter he shimmer too easily dazzle our eyes, ars, and we see only shadowy figures holy fog, instead of men and women as as those about us now.

. Magary's fears are not flying saucers. chmen are prone to imprison the people ssus' circle in coldly chiseled stone, or e glass (or in stilted homilies) until for urrying crowds they are as removed the mart and the street, as is the Statue berty thousands of commuters ride by on the Staten Island ferry, and never

ter, and James, and John, would be em- ssed to be called "Saints," and shocked e suggestion of a halo. "The refined eans who make up the retinue of the ming Carpenter have been taken from indows of a shop in Place St. Sulplice." , cries the author, these were people— times blunt of speech, even loud and e and ill-behaved—sometimes fine and and brave—but people.

own-to-earth essays these are: "Saintly nglers" (have you met them?), "The cher at the Prize Fight" (yes, that is see I Cor. 9:24ff), "The First New ament Critic" (I shan't tell you who he , "The Man Who Meant Well" (Peter, l agree, deserves a better epitaph), and ore, as variedly titled.

e book is not only pleasant recreational ng, but excellent for lay (or preacher) study. It would make a capital out- ide for a series of personal bedtime with the New Testament. (Yes, one well first to flick off the radio "and/ or" the television.) Its scripture references, too, eight or so to the chapter, should always be looked up, and read with the context.

The profit? You'd know these "saints" as people; you'd not be in despair about your weaknesses and sins—for what our Lord did for them, he will do for you; you'd come down, if you are a brash extrovert, a peg or two from your self-esteem: in short, you'd learn anew that our Lord does save to the uttermost those who come to God by Him.

All in all, my neighbor across the Brooklyn Bridge (Dr. Magary is pastor of the Lafayette Avenue Presbyterian Church) has given us a useful book. The reading of it will help to make our faith contemporary and vital. CHARLES B. FOELSCH

New York City

Guide to Liturgy

The Oxford American Prayer Book Commentary. By Massey Hamilton Shepherd, Jr. Oxford. 958 pages. $10.

This interleaved commentary on the Book of Common Prayer of the Protestant Episcopal Church is a masterpiece of compressed erudition. While it is naturally of greatest interest to members of the Episcopal communion, its wide range of subject matter and its lucid presentation will commend it to all who are concerned about the history and rationale of Christian worship.

Dr. Shepherd writes as a convinced—though not an extreme—Anglican (his churchmanship seems to be that described in England as "central"), but his comments on the calendar, the origin of the various festivals of the church year, the development of the liturgy and the various orders and offices of the Prayer Book, the rubrics of the book, etc., are of immense value to Lutherans.

Particularly to be commended are the comments on the recently adopted lectionary (psalms and lessons for the Christian year), which is probably the best arrangement yet devised for the systematic liturgical reading

of the English Bible; the exposition of the epistles and gospels for Sundays and festivals; and the excellent comments on the Prayer Book's wealth of collects and prayers.

One is impressed by the author's scrupulous fairness. He indicates the sources of all the elements of the Prayer Book, so far as those are known, noting its dependences on, and its departures from, pre-Reformation sources. Full appreciation is given of the liturgical genius of Cranmer (whose enduring monument is the English Prayer Book), but there is frank recognition of his less happy innovations. Unlike some Anglicans, Dr. Shepherd fairly and generously evaluates the contribution from Lutheran sources of the 1549 Prayer Book and the continuing results of that influence.

Although, unfortunately, there is no index (which a book of this size and wealth of content requires), the extensive use of cross-references in the text goes far toward making up for that lack. There is a good select bibliography.

It goes without saying that no student of the liturgy can be without this book. As a reference volume it may well be on the shelves of every pastor, for it passes the ultimate test which every book should meet; it conveys simply and clearly essential information which is not easily accessible in similar compass elsewhere.

Drexel Hill, Pa. LLOYD MERL WALLICK

Straightening Out Christians

Problems That Plague the Saints. By W. A. Poovey. Wartburg Press. 184 pages. $2.

The book is well named. If every member of the congregation could be induced to read it, a lot of loose thinking and common errors might be corrected. The entire content is practical down-to-earth material. Pastors would likely feel impelled to preach a series of sermons on the problems here dealt with. Here is abundant material for lively helpful discussions for young adult groups or others. Active Christians should read it to have good answers to counteract common fallacies. It would be good reading before an every member visitation. The book may be far more effective and salutary than a amount of argument.

The book is interestingly written for t average person. There is no mincing words, yet not offensive. Biblical literali in spots is minor. The language is cri convincing, challenging.

The chapter entitled *"Procrustes"* illu trates how the Bible is stretched, distorte chopped off to agree with any man's notio You will want to read about *The Ne Idolatry,* and also *Relativity* in a religio sense.

Of the 10 excellent chapters the one th impressed this reader most was *Accept A Substitutes.* These substitutes are so cor mon amongst people from the best to t least of them. The "Do-gooders," the "B gooders," and the "Feel-gooders," are cla sified as pseudo-Christians, substituting m rality for salvation through Jesus Christ.

Truly these problems are ever with and must be dealt with concretely and fortl rightly if individual and congregational li is to become strong. LUTHER L. HARE

Oakland, Md.

Guide to Bible Reading

Your Bible and You. By Charles R. Erdma Winston. 180 pages. $2.50.

This book is a simple "guide to a riche and fuller life by means of an evangelica interpretation of the Book of Books." Rea sons for reading the Bible, a discussion o various versions, and aids in reading ar among the subjects covered in the introduc tion.

Each book of the Old and New Testa ments is treated as to background, meanin and interpretation. On the whole, soun scholarship is shown by the author who is professor emeritus of Princeton Theologica Seminary. The initial sentences state: "T become a daily reader of the Bible you nee encouragement. We all do. The habit is no easy to form or maintain, but its reward are priceless." If you are missing out o these priceless rewards, buy the book.

Greenville, Pa. ROBERT S. KINSEY

OVERSEAS

RMANY: Bethel (British Zone). Mar. IN THE SOVIET ZONE of Germany an- conflict between the church and the nment has arisen. Obviously the gov- ent of the Soviet occupation zone is mined to put an end to any sending of into Eastern Germany.

t the end of 1950 the Evangelical Relief nization received a letter from the Min- of Home Affairs of the Soviet Zone restrictions on importation and dis- ion of gifts by church authorities. Ac- ng to this letter, the direct import of s and items of any kind declared as will not be permitted. The church or- ations will, however, be permitted to t gifts from abroad, but the distribu- will be carried out by the *Volkssoli- at*—a welfare organization established ne government of the Soviet Zone and ntirely political character.

th Protestant and Roman Catholic hmen tried to persuade the Home Min- to cancel his orders. They pointed out he delivery of gifts held in trust by them ne *Volkssolidaritat* would be unbear- The hindering of charity work would esent a great violation of the rights as- l the church by the constitution. But negotiations did not have any results. have to assume that the authorities of Soviet Zone are determined to put an to the large-scale charity work of the ch.

uthorities of the Soviet Zone say that action is justified because the general litions have so greatly improved that any rts of gifts are no longer required. Rep- ntatives of the churches declare that the ds of widows and orphans, of old people, of those who have to live on their pen- s are large in both eastern and western many, so that further gifts are urgently ded.

ut the churches insist on the right to dis- ute these gifts in full freedom and ac- cording to their own decisions. In case the *Volkssolidaritat*—which operates according to political purposes—would be authorized to administer the distribution of the gifts, senders from abroad would not feel inclined to send further supplies to Germany.

At the moment nobody can predict how this conflict is going to be solved. In case the authorities of the Soviet Zone insist on enforcing the orders given by the Home Minister, the activities of the Protestant relief organization and the Catholic "Caritas" will come to an end.

GERMAN PROTESTANTISM has not given up its demand that the future diplomatic representatives of the Federal Republic of (Western) Germany to the Vatican should be a Protestant. Only a Protestant, it is held, can hold this office with the necessary independence and detachment.

Speaking for the Catholic policy, the former Minister of Education in Bavaria, Dr. Hundhammer, has opposed this Protestant demand. He said only a Roman Catholic would be in the position to act effectively in meeting the present-day menaces to Christianity in the world. Oberkirchenrat Ehlers who is at the same time President of the Bonn parliament, in reply to Dr. Hundhammer declared to representatives of the Evangelical Press Bureau that putting a Protestant in charge of the post at Rome would be in accordance with a good German tradition and that it would be justified even today by the denominational structure of the German nation. Roman Catholics would not promote good relations between the two great churches in Germany by seeking to relinquish this old custom.

THE MAYOR OF EAST BERLIN has asked Bishop Theophil Wurm to follow the suggestion of leading politicians in the Soviet Zone, according to which he should strive for East-West negotiations. In his reply,

Bishop Wurm stated that he shared the desire for reunification of Germany but that he believed Christians in the East Zone have the desire not only for the unification but also for personal liberty, freedom of speech, freedom of the press and of elections.

Bishop Wurm's letter reads: "We who are living in the West Zone enjoy these treasures again. Whatever one may have to criticize regarding the methods of the Western powers of occupation, this has to be admitted: they do not impede the interchange of opinions, and they can bear frank criticism.

"But how about the East Zone? I have not met one person who, after having paid a visit to the East Zone, has not returned with a feeling of horror. One man who is very critical indeed of our conditions here, after his return from the East Zone exclaimed over and over again: 'We live in Paradise! We live in Paradise!'

"He was depressed by the restricted life in the East Zone and especially by the system of informers. With us, nobody is homesick for this system, and therefore a reunion with our cut-off brethren does not attract us as long as it would not bring them and us the freedom which German people used to enjoy during the greater part of modern history, during the monarchy as well as during the republic."

—FOCKO LUPSEN

Germany: Berlin. Mar. 15.—In Eastern Germany you have two strikes against you if you're a church worker. You won't get any *Anrechtscheine* (clothing certificates). In this part of Germany the FDGB (communist labor union) has priority.

Of course, if you have the "proper ideological attitude" you can have almost anything. It is up to you! Some have yielded to the temptation. But many more have turned down physical comforts for the sake of a free conscience and the witness of Christ.

Eastern Germany has seen an improvement in general living conditions. But there are still many thousands who need help.

The east Germany province of Saxony, once the textile center of Germany, is no better situated with regard to clothing t the rest of communist-controlled Germa It sounds incredible, but here people travel one hundred miles for a pair of u trousers. Of course it costs money to tra and it is scarce in most families. Howev if money cannot buy urgently nee clothes and there is a promise of a coat o dress, travel expenses become strictly s ondary.

All textiles and shoes available at "n mal" prices can be bought only with *Anrechtscheine*. That leaves out the lar number of those who are not members the FDGB (communist labor union). course, there are the state-owned "H.C stores where rationing is not in effect. B one pair of shoes costs 200 East Marks. month's wages for many. And if the sho thus bought last more than three months t owner is indeed fortunate. What do you people dream about? Many have visions saving enough money to enable them to b a pair of "really good shoes" in West Berli

The outlook is particularly bleak wi regard to the clothing needs of the east zo of Germany. The church's work of merc is face to face with serious difficulties in th receiving and distribution of foreign reli gifts. It appears that the time is soon co ing when your gifts of used clothes and sho can no longer be channeled into East Ge many for distribution. But we live by fai and with God all things are possible. In an case, the Church in the East Zone is dete mined to carry on its work of mercy—wit less material aid but with even greater ded ication to the challenge: "Bear ye one an other's burden."

Comfort and warmth have come to tho sands of destitute people through the gift which you gave at the time of the Thanks giving clothing appeal. With your gift cam new hope and courage. The Germa Church's work of mercy and the gifts fro America and other lands are proving mor convincing arguments to the population ove here than voices broadcast over ever so man powerful stations. Your help speaks vo umes in a language all can understand.

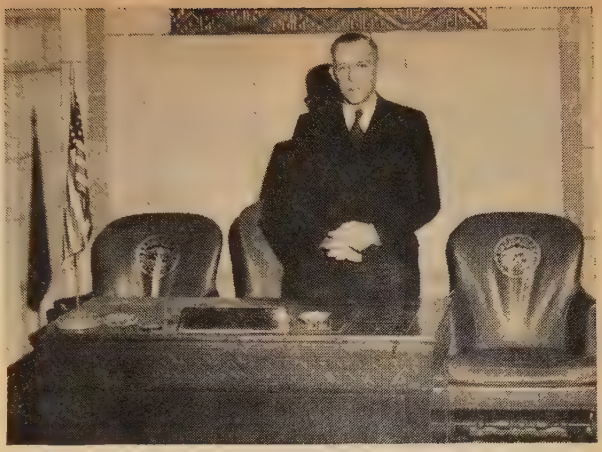
—JOHN H. DEUTSCHLANDER

PEOPLE

ska Chaplain

E. C. Hansen, a member of the executive board of the Midwest Synod, also serves as chaplain of the Nebraska Unicameral Legislature. He has served in the capacity since 1947.

Each session of the legislature, which convenes every two years for a period close to five months, is opened with a prayer by Chaplain Hansen. The clergyman has been contact chaplain for the Lincoln (Nebr.) Veterans Administration hospital since 1945 and also serves as the treasurer of the Lutheran Student Foundation at Nebraska University. He has been statistician of the Midwest Synod since 1937.



NEBRASKA'S LUTHERAN CHAPLAIN
. . . prayer for the legislators

Wing Pro Deo

Troy (Eagle) Scout Berlyn Howe, a member of St. Paul's Church, Red Wing, Minn., recently became eligible for the Pro Deo Et Patria award. The presentation of the Pro Deo medal was conducted recently before members of the congregation, scout troop officials.

Participating (*see cut below*) in the ceremonies were: left to right—Scoutmaster Orville Olson, Scout Howe, Pastor Robert Roth, Mr. and Mrs. Thomas.

RED WING SCOUT RECEIVES AWARD
. . . for an Eagle Scout, the Pro Deo

Versatile Lutheran

In a recent article on North Carolina State's basketball team, the *Saturday Evening Post* frequently quoted Dr. H. A. Fisher, of Raleigh, N. C., as an authority on Tarheel court tactics. Dr. Fisher has played a prominent role in athletics of the Southern Conference as the faculty representative of NC State, where he heads the mathematics department.

A member of Holy Trinity Church, Raleigh, Dr. Fisher is vice president of the church council, chairman of the building committee, and is co-teacher of the men's Bible class. He is also a member of the executive committee of the North Carolina Synod and of the ULCA's Board of Education.

Wins Polio Battle

The Rev. John W. Pfahler, pastor of St. Luke's Church, Millvale, Pa., preaches from a wheelchair these days (*see cut page 36*). He visits the sick, officiates at marriages and funerals, and is as busy

POLIO DEFEATER
. . . as busy as any

as any ordinary pastor.

Two years ago, Pastor Pfahler was completely paralyzed by polio. Since then he has regained only partial use of his arms. To the pastor this is no handicap. "It has made me work harder."

He does not have enough strength in his shoulders to use crutches, but he is able to maneuver his wheelchair with ease. Men of the church have built an elevator between his second floor study and the downstairs. With a system of hand controls on his auto he can drive.

Pastor Pfahler is married, has three small boys. He was ordained as a naval chaplain in 1945, was discharged in 1947 and came home to his first pastorate in Millvale. He serves a congation of 430.

Briefly Speaking

When Pastor Charles O. Thompson, institutional pastor for the Lutheran Inner Mission Society of Dayton, Ohio, found he had forgotten his wallet and was five cents short of having carfare home, he approached a representative of Travelers' Aid with "I'm a nickel short of carfare and I've forgotten my wallet; let's see what reciprocity there exists between the agencies here in Dayton." He was cheerfully given the necessary funds. When the same thing happened to still another staff member, Society Superintendent F. R. Stoneburner announced his intentions of "depositing one dollar with Travelers' Aid for the convenience of my staff!"

Members of St. Matthew's Church, Silver Run, Md., have achieved a synodical record by contributing 38.5 per cent of their budget for current expenses, 61.5 per cent for benevolences, reports Maryland Synod President J. Frank Fife.

When church councilmen of Bethany Church, Central Bridge, N. Y., recently voted to purchase a new mimeograph, they were approached by a near-by veterans organization which thought it could still make good use of the discarded machine. A price was agreed to and the veterans group promised to send someone around to Pastor Henry Hardy's home to pick up the purchase. Members of Bethany got a good laugh out of the means of transportation used in taking the old machine away—a hearse, driven by the veteran-undertaker who called for it.

An amazed group of Chicago doctors listened last month to a talk presented by a 69-year-old United Lutheran retired clergyman who has no larynx. His speech was applauded vigorously by delegates to a conference of the Chicago Medical Society. The cheers were for Pastor Clarence E. Paulus, who had his larynx removed a year ago because of cancer, but learned to speak by making the esophagus serve as his voice box. Pastor Paulus has returned to his post as pastor of Woodlawn Immanuel Church, Chicago, where he had previously served for 36 years. One physician termed the pastor's achievement a "demonstration of how the will to serve God can triumph over physical difficulties."

IDAHO

erans Stage Invasion of Idaho

CATELLO—For the first time in history, nited Lutheran Church has invaded the of Idaho by establishing a growing mis- congregation in this community. The through Pastor Paul William Funk members of the new Good Shepherd th, made it official on March 11 as the padeful of soil was turned for the con- tion's new "house-chapel."

yman Henry Hulvey, chairman of the ng committee, designed the "house- l" which will be built in such a way serve the congregation as a place of iip and then as a parsonage after the h is built. The cost of construction will 0,000, a greater part of which is being d to the mission by the Board of Amer- Missions. Members have pledged over hours of volunteer labor.

The location of the new "house-chapel" is interest for two reasons—first, it is being iilt on the corner of Hubburd and MARLU reets. MARLU, a new street, was named Pastor Homer Berner, who was organizing stor of the mission. "MAR" of course is ort for Martin; "LU" for Luther.

The second thing that makes the location interesting is the fact that the "house-chapel" is being built in a new section of Pocatello where there are over 2,000 homes without a Protestant church within a mile and a half area. Pastor Funk says, "There are more children per square inch in this area than I have ever seen in any community. Most of the people living in the new houses in the area are young couples with growing families and no place to send them to Sunday school. Our big concern is how we are going to be able to serve all these people and provide them with a well-rounded church program. While several of the men were out staking out the future building at least three mothers came by to tell them that their children would be enrolling in the Sunday school as soon as it was ready."

ILLINOIS

Brotherhood Lay Workshops Held

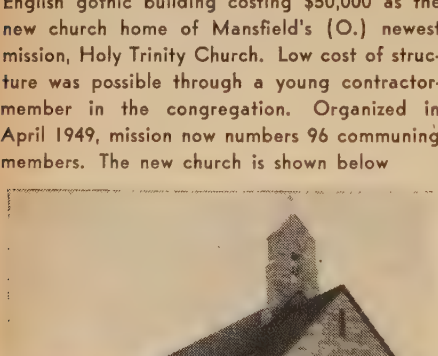
MORE THAN 250 OFFICERS and congregational Brotherhood leaders attended four workshops conducted by the Illinois Synod Brotherhood. These meetings were designed to assist the various officers with their duties and to co-ordinate lay work in synod.

United Lutheran Church Breaks Ground in Idaho

r. Paul William Funk turns first spadeful of Idaho soil for the new $10,000 "house-chapel" to uilt for the new mission congregation, Church of the Good Shepherd in Pocatello, Idaho. is the first and only (for the time being) ULC congregation in this northwestern state

Mansfield Mission Dedication

Pastor Wray C. Smith officially dedicates an English gothic building costing $50,000 as the new church home of Mansfield's (O.) newest mission, Holy Trinity Church. Low cost of structure was possible through a young contractor-member in the congregation. Organized in April 1949, mission now numbers 96 communing members. The new church is shown below



The special sessions held for the executive officers were conducted by Dr. Harmon J. McGuire, president of synod; Pastor Clyde Steele, synodical advisor; E. A. Anderson, Brotherhood president; and William Reindl, Brotherhood treasurer. Host churches were Holy Trinity, Chicago; First, Beardstown; Redeemer, Centralia; and Trinity, Rockford. The Workshop will be conducted annually.

St. Mark's Church, Washington, recently installed a new pipe organ of 900 speaking pipes. The organ was a project adopted commemorate the 75th anniversary of t congregation.

The resignation of Dr. F. W. Otterbe pastor of North Austin Church, Chicag was reluctantly accepted by the congreg tion at their annual meeting. North Aust was organized by Dr. Otterbein in 1920 wi 51 members. Under his leadership the co muning membership reached 2,498. His pa toral leadership has been characterized evangelistic fervor and a deep devotion spirit. The congregation elected him past emeritus.

The Rev. Harry R. Allen, associa pastor of North Austin since 1942, presente his resignation on Feb. 4. Pastor Allen h been active in the work of the Social Missio Society, serving as president of the boa for a number of years. He will do gradua work at Chicago Seminary.

Pastor Allen observed the 25th annive sary of his ordination Feb. 25, and preache his farewell sermon at that time.

The 60-voice a cappella choir of Carthag College opened its two-week Middle We and Eastern Tour with a concert in the Civi Opera House in Chicago on Palm Sunday.

A memorial chapel, added to St. John Church, Joliet, was made possible throug memorials by members. It seats 65, will b used as a baptistry, for small weddings an services of the auxiliaries.

Carillonic bells rang in the tower Luther Memorial Church, Chicago, on Palm Sunday. Pastor K. Bruno Neuman says i stallation was made possible through memo rial gifts.

The church's program of bringing Chri to people in rural areas of Illinois was th concern of 34 National Lutheran Counc pastors meeting at St. Matthew's (Augus tana) Church, Urbana. Planned institute will be held in nine areas of the state begi ning Aug. 27 for the purpose of providin guidance and information relative to th expansion of rural efforts.

The Rev. Marvin C. Reichert, pastor First Church, East St. Louis, has accepte the call to Grace Church, Peoria.

...WOOD CHURCH, Elmwood Park, is ...ctly free.

...RENT LUTHERAN student survey of ... and showed 6,393 Lutheran students ...ed in 76 accredited institutions. Of ...umber, 1,880 are in schools where Lu... student work is being carried on.

... 25TH ANNIVERSARY GOAL of $25,000 ...applied on their indebtedness has been ...ed by Faith Church, St. Louis. Out ...e 202 charter members, 75 are still ...ly connected with the congregation.

... CO-ORDINATED APPEAL for inner mis... ...gencies of synod will be launched June ...ove in Action" is the theme; financial ...is $37,000. Lutheran Home Finding ...y, Nachusa Home for Children, Social ...ons Society and Lutheran Charities will ... in the receipts. CLYDE G. STEELE

KANSAS

...rt Is New Stewardship Secretary

...STOR RICHARD W. ALBERT, Lawrence, ...een appointed stewardship secretary to ...ed the Rev. George R. Whittecar. He ...ed Lutheran World Action during Lent.

...OF. RICHARD R. SYRE, of Central Semi... is supplying at St. Mark's Church, ...as City, Mo. He has been preaching ... since Jan. 1, used plane transportation ...ike the midweek Lenten services.

... CLARENCE E. SWIHART, retired Kan... ...ynod pastor of Pasadena, Calif., is sup... ...g at Tulsa, Okla.

...Students from Kansas Synod churches at... ...nd six Lutheran colleges and 56 non-Lu... ...eran institutions.

... REV. HARVEY BERNHARDT, Wisner, ..., assumed his duties as pastor in Wash... ...n, Kan., March 1.

...RETARY F. EPPLING REINARTZ will rep... ...t the ULCA at the forthcoming meet... ...of synod at Wakeeney, April 16-19. ...h will be featured at the convention; ...uet speaker will be the Rev. Leslie Con... ...executive secretary of the Luther League ...erica.

... SYNODICAL Women's Missionary So... ...will meet at Hays April 13, 14, 15. The

GRATITUDE

story of the week

SCHEDULED for a Holy Week service in Williamstown, N. J., a Parish and Church School Board staff member decided to work late at his Muhlenberg Building office, then drive across the Delaware River, picking up a supper snack en route.

Leaving the office in plenty of time to make the 20-mile jaunt, he was almost at his destination before he found an eating place with any parking space near by. It was a brand-new restaurant, evidenced by the freshly painted sign which declared to Black Horse Pike traffic: "Open Palm Sunday!"

Upon parking, however, the staff member discovered the restaurant was NOT open although he could see people moving about inside. As he turned to leave, the door was suddenly opened by a kind-faced lady who explained sympathetically "We're only open on weekends!"

"But wait a moment," she urged. "Since you took the trouble to stop, I'll see what I can find for you to eat." No, it wouldn't be too much trouble, she insisted.

SOON the Parish Boarder sat at a spanking new table with food in front of him. Finished, he turned to pay his check when he noted a large reproduction of Sallman's now-famous "Head of Christ" hanging above the fireplace.

Without identifying himself as an ordained clergyman, he remarked: "It's good seeing a picture like that in a public eating place!"

"There's a very special reason for Him being there," the woman said quietly. "If you could have seen me in the physical condition I was in less than three months ago, you'd never have guessed I would be around today to manage my own new restaurant!

"I'm only here through the Grace of God and that picture is my quiet way of witnessing to His Power!"

'Berg's Delegate to India

Muhlenberg College President Levering Tyson confers "Who's Who" certificate on John Stadtlander, of Brooklyn, N. Y., undergraduate and Muhlenberg's delegate to the International Students Conference in India. Presentation was made in chapel ceremonies recently. Dean Sherwood Mercer and Lehigh University President Martin L. Whitaker watch

Rev. Douglas Erickson, missionary to China, will be a speaker.

SUPPERS were served prior to Lenten services in St. Joseph, Mo., and Topeka, to bring out worshipers. An Easter breakfast was a feature at Valley Falls.

CORNERSTONE LAYING for the new mission in the Lake of the Ozarks, south of Versailles, Mo., took place April 1. The Rev. John Schirk is pastor. When the new building is completed, motorists on vacation will find this an ideal stopping place for worship.

Executive committee of synod recommends a 1952 benevolent budget of $10 per capita. (This does not include Lutheran World Action.)

TRINITY CHURCH, Lawrence, broadcast its services each Sunday morning over Station KLWN. Responses from the local station have been overwhelming. This is the only National Lutheran Council service regularly broadcast in this area. Pastor R. W. Albert also serves Lutheran students at Kansas University.

T. BENTON PEERY

NEW JERSEY

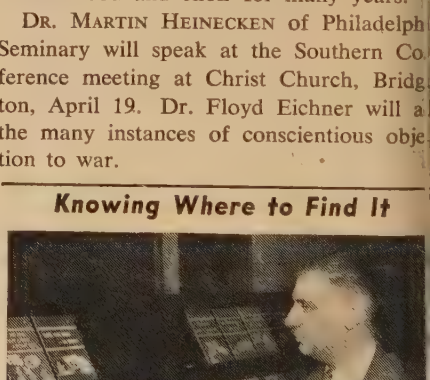
Synod to Hold Second Meeting May 2

CAMDEN—The New Jersey Synod's seco annual convention will be held at St. A drew's-by-the-Sea in Atlantic City May 2 23. Dr. Charles B. Foelsch, pastor of Hc Trinity Church, New York City, and D Virgil Sease, of Wilmington, Del., will special speakers during the sessions.

MEMORIALIZING the late W. Mabl Geiger of Epiphany Church, Pleasantvil by installation of a new organ is the resu of concentrated effort by the choir, whi began collecting funds about seven yea ago. They completed the project March with special dedication services. Mr. Geig was a church councilman, member of t Brotherhood and choir for many years.

DR. MARTIN HEINECKEN of Philadelph Seminary will speak at the Southern Co ference meeting at Christ Church, Bridg ton, April 19. Dr. Floyd Eichner will a the many instances of conscientious obje tion to war.

Knowing Where to Find It



Dr. George J. Dudycha, head of Wittenbe College's psychology department, believes th many parents would appreciate knowing whe they can get helpful information on such pro lems of child care as "Avoiding the Behavio Problem," "Making the Grade as a Dad," a "Helping the Hard-of-Hearing Child." Ther fore, he has prepared a public display of 1 publications on child care and family manag ment, recently exhibited it in Koch Hall

the pastors and laymen at the banquet.

MBERS of the Women's Missionary So- of St. Matthew's, Moorestown, and Saviour Church, Trenton, were given a nstration of the Mission work in China rs. Charles Reinbrecht, furloughed mis- ry from that field, at recent meetings.

$10,000 ADDITION (*see cut above*) to resent parish house facilities will enable nany Church, Pleasantville, to accom- te growing Sunday school enrollment. r Alvin Shiffer reports that much labor materials were given by members.

The convention of the Southern Confer- ce WMS will be held at St. John's Church, eestville, May 10. Mrs. Howard Gold, ed- or of "Lutheran Woman's Work," and the ocial Worker from Ellis Island will address e delegates.

VEN MEMBERS of Christ Church, Bridge- received special recognition at the six- anniversary celebration, March 29, for associated with the congregation since ganization. RALPH I. SHOCKEY

NEW YORK

ner Talks to 80 "Pre-Theologs"

LBANY—Eighty young high school boys mpanied by their pastors, attended a er in Emmanuel Church, Albany, and l addresses by Dr. David H. Bremer, iate secretary of the ULCA Board of cation, and Pastor Eugene C. Kreider, dical superintendent of home missions. dinner was sponsored by the Capital ict Lutheran Pastors' Association.

mmenting on the dinner, Pastor C. E. , in charge of arrangements, stated, "I the response was wonderful. It's dif- to evaluate results. We only tried to

CAMPUS

GETTYSBURG College's annual interfraternity weekend, held March 9-11, attracted over 100 representatives of 12 eastern colleges and universities as well as many of the school's 700 fraternity and sorority members to sessions featuring addresses by Gettysburg Seminary Professor Harry F. Baughman, and Baltimore (Md.) Pastor Edgar C. Powers.

HAMMA Seminarians are learning how to preach with a movie projector as part of a new course in audio-visual aids currently being offered by Dr. Amos John Traver, professor of practical theology. Called "Audio-Visual Aids in Parish Use," the course will seek to "send men out of Hamma educated in the effective use of this great medium in their Gospel ministry."

HARTWICK College has been granted $3,750 by the board of directors of Bassett Hospital, Cooperstown, N. Y., to be used for 10 scholarships to the college's school of nursing. President Henry J. Arnold believes the college will thereby be assured of a full quota of 25 freshman student nurses this fall.

PHILADELPHIA Seminary is far out in front of all graduate schools into which Muhlenberg College's graduating class of 1950 matriculated. No less than 27 of the June diploma recipients are currently first-year men at Mt. Airy, nearly four times as many as the next highest—Lehigh University.

NEWBERRY College's new library, made possible through CHEY, will be begun within five or six weeks, will be located in the space now occupied by the Wright Recreation Hall. The latter is to be moved to a new location south of the gymnasium.

WAGNER College's basketball squad, the Seahawks, completed a highly successful season, winning 15, losing only 7. Against ULCA competition, the Staten Island quintet defeated Roanoke 70-47, lost to Gettysburg 75-71.

St. Petersburg Groundbreaking

Breaking ground for a new $125,000 educational unit for Trinity Church, St. Petersburg, Fla., are: left to right, Roger A. Wilson, E. R. Sheldon and Elvin L. Duncan, councilmen; Pastor Henry V. Kahlenberg and the Rev. Hans Rebane. Building will take eight months to be completed, will accommodate approximately 800 students

sow the seed." He pointed out that such a gathering gave an opportunity to present the ministry in a way not usually afforded in the parish.

Dr. Bremer asked the boys to think in terms of Christian vocation, especially the ministry, then went on to describe some of the work a pastor is called to do. Pastor Kreider spoke of the need for pastors on the territory of the synod, and outlined the proper manner in taking the initial steps should the call be recognized.

Pastor Russell B. Greene of the Berne-East Berne-Gallupville parish has recently completed a unique venture in adult education. In connection with his regular services on the second Sunday of each month, he has been giving a study course on "Basic Principles." Approximately 175 people completed the work. Pastor Greene is planning to conduct two Forums, each of which will embrace a series of subjects based on the principal parts of the Catechism and the general practice of the church.

Pastor Greene has a twofold purpose in this endeavor; to impart knowledge, stimulate interest and develop leadership, and evangelism. He invites members of his o congregations, urges them to bring their churched friends.

First Church, Schenectady, is sponsor an Estonian Lutheran service twice a mon conducted by the Rev. Harry Mudi, displac Estonian Lutheran pastor. About 100 L from Troy, Albany and the Schenectady a attend. The congregation has sponsored Hungarian DP family who have been maki their home in the parsonage.

On Feb. 18 a new $17,000 pipe org

Jersey Church Dedicates Orga

Mrs. W. Mahlon Geiger, organist at Epipha Church, Pleasantville, N. J., at the console the new Geiger Memorial Organ recently de icated in memory of her late husband, acti layman and choir member of that congregatio The new instrument is a custom-built organ 340 pipes and 39 registers built by the M. Moller organ factory in Hagerstown, Md. (F details see Camden news on page 40)

was dedicated at First Church with the Re David G. Jaxheimer, assistant to the pre ident of synod, as guest preacher.

Over 150 members and friends of S Peter's, Albany, recently celebrated the 50 anniversary of Mr. and Mrs. William Rau charter members of the congregation. M Rauh was a charter member of the counci organized the Brotherhood. Mrs. Rauh w

PACIFIC LUTHERAN

dent of the Ladies' Aid Society for 21

DSON VALLEY pastors and their wives recently voted to change their usual dure on meeting days and make pro- for afternoon sessions as well as morn- meetings. While the pastors usually in separate session and confine their ssion to theological and ministerial af- the new departure will permit occa- "joint meetings." President of the Club is the Rev. Herman Vesper, Red . The Katherine von Bora Society is d by Mrs. Luther S. Straley, Athens.

ERAGE SUNDAY morning attendance at hn's, Albany, last year was 611; total nt expenses and benevolence offerings ed $58,365, an increase of more than er cent in past five years.

LUTHER S. STRALEY

NEW YORK

an DPs Hold Musical Festival

W YORK CITY—2,500 Latvians filled lyn's Academy of Music to overflow- n the afternoon of March 10 for the ntation of a music festival sponsored by atvian newspaper *Laiks* (Time).

choir of 100 voices, a symphony or- a, soloists and readers presented an oem, "God, Thy Earth Is Aflame," n by Latvian Poet Eglitis. The music, written in cantata style, was composed for the event by Bruno Skulte, well-known Latvian DP conductor and composer, who is now organist and choir director of the Latvian Lutheran Church of New York City (which worships in Bethlehem [Augustana] Church, Brooklyn).

Said a ULCA pastor who attended the affair: "One felt thrilled with the faith in God which was projected and the fervency of the appeal to God. I was thankful that people who had to leave a country they loved so dearly could come to enrich our own land (America). I was most thankful that the church, through Lutheran World Action, could help resettle all whom I saw on the stage and in the huge audience.

OLIVER W. POWERS

ersey Parsonage Dedicated

w $20,000 parsonage was recently ded- by members of Good Shepherd Church, Rock, N. J., for Pastor Robert H. Arnold. ongregation, only three years old, plans g a new church within the year

PENNSYLVANIA

York Churches Organizing Council

YORK—A provisional constitution for a Council of Churches of York and York County has been set-up and presented for study by all the proposed member churches in the council. On the important organizing committee is Dr. Chester S. Simonton, of St. Paul's Church. The council is a project of the York County Ministerial Association.

FOR THE past five years St. Paul's Church, Hanover, has memorialized five boys lost in World War II by supporting parishes abroad in their memory. Now a sixth has been added by the death of Cpl. Edwin Eugene Hartlaub, killed in Korea.

"CHRIST IS THE ANSWER" is the theme of the annual conference of the York District Women's Missionary Society to be held in Union Church, York, April 12. Dr. Earl Reber, medical missionary to Africa, and Leila Van Dusen, missionary to India, will be feature speakers.

W. S. K. HERSHEY and DR. DWIGHT F. PUTMAN were guest speakers at the 60th anniversary and homecoming at St. Peter's Church, York.

MARDECIA SUTTON, of Christ Church, Shrewsbury, has a perfect attendance record in the Sunday school for having attended 31

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Harrisburg, Pa.
William VanHorn Davies, Pastor
Services 11 A. M. & 7:30 P. M.
Sunday School 9:45 A. M.
When in Harrisburg come to Messiah

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H. STANLEY HOLMAN, Pastor
CHURCH SCHOOL ..... 9:45 A. M.
DIVINE SERVICE ..... 11:00 A. M.

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ALBERT B. SCHWERTZ, D.D., Pastor
Morning Worship, 11:00 O'clock

years without missing a Sunday.

THE REV. WILLIAM C. DAY, who has co pleted 20 years as pastor of Grace Chur Red Lion, was presented with $325 by congregation.

THE REV. J. BRUCE WEAVER assum duties as pastor of St. Paul's Church, n York, April 8, succeeding the Rev. Sam S. Stauffer, who resigned last September.

THE REV. ROLAND M. BANES, Fernda became pastor of the Dillsburg charge April 1.

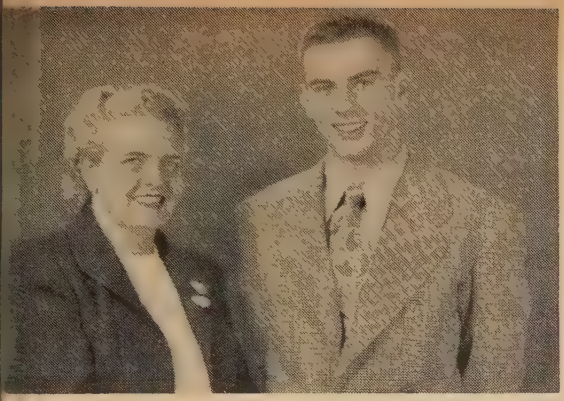
The second annual workshop for writ will be held at Gettysburg Seminary Ju 5-8, sponsored by the Parish and Chur School Board of the ULCA.

DEDICATION of the new Central Pen sylvania Synod building at the National L theran Home for the Aged in Washingto D. C., will be held June 13 with Dr. Dwig F. Putman, president of synod, as gue speaker. The Rev. Paul Levi Foulk, chai man of the committee on arangements, w assisted by Dr. Wilson P. Ard of Hager town and Dr. Charles G. Aurand of Whee ing, W. Va.

PAUL LEVI FOUL

Kingston (N. Y.) Pastor Honored

New York Synod President Frederick R. Knube (left) and Layman Oscar Lawatsch, presiden of Trinity Church Council (right), followin presentation of wrist watch and bonus to th Rev. Frank L. Gollnick, pastor of the Kingston N. Y., congregation for the past decade



Helmut Huber (right), young German exchange student at Washington and Lee University in Lexington, Va., understands American democracy better, thanks to Miss Mildred Alphin, active member of the Virginia Synod's Women's Missionary Society

VIRGINIA

hange Student Is Interviewed

EMOCRACY is a spirit." That is the dis- y of a sandy-haired young German ran exchange student in Virginia.

emocracy is hard to define—you can't spirit," says Helmut Heinrich Huber. mans hear about democracy but don't stand. If they could only see it in ac- —I would like to be a connecting link een Germany and America to help aans understand democracy."

he's given a chance he will do just that. t the story of Helmut Huber is more his impression of democracy. It has thing to do with the character of Wash- n and Lee University, and most of all, nterest of a Lutheran named Mildred in. "If she had not helped me, I would oday be in America," he said.

en he explained. "Of 2,000 applicants xchange scholarships in the U.S. Zone of nany, 60 of us were picked to go to bl in America. I was lucky to be one em. It was understood that we were to for only one year. I came to Washing- and Lee in September 1949 with the rstanding that I would leave in June . The university gave me a scholarship, the U.S. Government helped with my ses. The school was so wonderful, I ed to stay and graduate. Many stu- and professors sent letters to the State rtment asking if I could remain another

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year. The university offered me another scholarship. And just three days before final exams the State Department said I could stay this year. But it was still discouraging. The government could not help with my expenses the second year, and someone had to guarantee my transportation back to Germany."

"Helmut is such a good student and a good boy," his friend Mildred Alphin said. "I wanted to help him. He made wonderful grades, and the students liked him very much. As a matter of fact, the fraternities fed him in their houses all of last year. I met him at a tea for foreign students, and when I found out he was a Lutheran, I asked him to go with me to church. He's been going to church with me ever since. I try to take care of the Lutheran boys at Washington and Lee and V. M. I."

Mildred describes herself as the "busiest old maid in Rockbridge County." She keeps house for her father, and does some substitute teaching.

"Billie" Alphin, as she is known in Lexington, is president of the Staunton Conference Women's Missionary Society, active in club and civic work, and a Red Cross "Gray Lady." When funds must be raised for some good cause in Rockbridge County, she's usually on the committee. She even served on a federal grand jury in January.

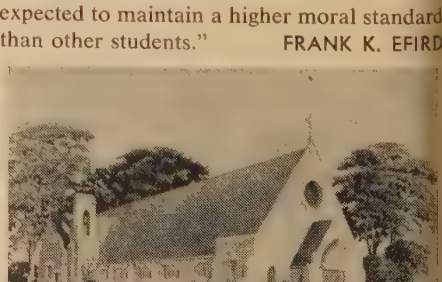
She continued, "Helmut made such good grades that after one year he has jumped from a freshman to a junior."

Helmut picked up the conversation. "You know, that good grade business is funny. I take Spanish, and English, and German. I made A's on Spanish and English. Guess what I made on German. B! It's hard to put German into the right kind of English."

His impressions of America are interesting. "Everyone has been so generous and kind to me. I learned a lot about Americans by hitchhiking. Last summer I hitchhiked to Toronto to attend the Church World Council on Religious Education. I also caught rides to the Lutheran Student Ashram at Blue Ridge, N. C., in August."

American church life? "In Germany, it seems the more education people get, the less they go to church. I was surprised in America to see so many professors and students going to church. In Germany, fewer students go to church but those who do are expected to maintain a higher moral standard than other students."

FRANK K. EFIRD



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DECEASED

Mrs. Gustav A. Heimann

Mrs. Willa Sophie Augusta Heimann, wife Dr. Gustav A. Heimann, immigrant missionary for Winnipeg, Canada, and pastor of Western Canada Synod, died Feb. 14. was 59.

born in Hamburg, Germany, May 1, 1891, was married to Pastor Heimann in 1918 served with him in pastorates in Inglis Friedensthal, Manitoba.

Surviving are her husband and a daughter, Ruth.

The funeral service was conducted in St. Peter's Church, Winnipeg, Feb. 17, by Pastor O. Winter and F. W. Lenz. Interment in Brookside cemetery, Winnipeg.

Rev. Charles F. Jacobs

The Rev. Charles Franklin Jacobs, retired Central Pennsylvania Synod pastor, died in York, Pa., March 15. He was 85.

Born in Bakersville, Pa., Sept. 1, 1865, he was graduated from Gettysburg College in 1892 and from Gettysburg Seminary in 1895. He was ordained by the Allegheny Synod in 1895 and served in the active min-

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istry for 48 years: Sinking Valley Church, Tyrone, Steelton, York, McConnellsburg, Windsor Park, and Spry, Pa. He retired in May 1943.

Surviving are four children: Mrs. Dorothy L. Mogart, Mrs. Raymond Louey, York, Pa.; Mrs. Robert D. Weikel, Red Lion, Pa.; and C. Richard Jacobs, of Milford, Conn.

The funeral service was conducted March 19 at St. Matthew's Church, York, by the Rev. Gordon E. Folkemer. Burial was in Greenmount cemetery, York.

Don Morton

Don Morton, president of the Rocky Mountain Synod Brotherhood, and former vice president of the United Lutheran Church's Brotherhood, died March 18 at h home in Denver, Colo. He was 67.

A former high school teacher, he retire in 1946 after several years as an insuranc man in the Rocky Mountain area.

He first became active in church work i 1916 when he was named trustee, financia secretary and president of the men's organ ization at Kountze Memorial Church Omaha, Nebr. Two years later, he was a delegate to the (1918) merger convention from which evolved the United Lutheran Church.

In Lutheran congregations in Omaha, Nebr.; Minneapolis, Minn.; and Denver, Colo., he was active in Brotherhood work. He organized the Northwest Synod Brotherhood in 1944 and served as its president for two years. In 1946 he was elected vice president of the ULCA Brotherhood. He was also active in the Lutheran Laymen's Movement for Stewardship.

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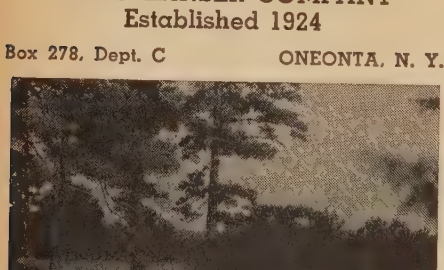

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CHANGES OF PASTORATE

MARYLAND SYNOD

MILBOURN, ARLTON W. From Baltimore, Md. To Emmanuel Church, Stoney Creek, Md.

SHANEBROOK, RICHARD S. From Muhlenberg parish, Pa. To Immanuel Church, Manchester, Md. Main St.

YINGLING, WILLIAM J. From Gettysburg Seminary, student. To New Jerusalem Church, Lovettsville, Va.

NEBRASKA

ALEXANDER, CLARENCE M. From Trinity Church, Hillsdale, Mich. To St. Luke's Church, Emerson, Nebr.

MESSER, J. ERNEST. From First Church, South Sioux City, Nebr. To St. Paul's Church, Falls City, Nebr.

NEW YORK

BOCK, WALTER E. From Grace-St. Paul's Church, New York City. To Zion Church, Cobleskill, and Zion Church, Seward, N. Y. 68 E. Main St., Cobleskill.

JANSON, WILLIAM A., JR. To Holy Trinity Church, New York City, assistant pastor. 3 W. 65th St.

NORTH CAROLINA

ADDERHOLDT, CLARENCE C. From Duke University, Durham, N. C., student pastor. To Silver Valley-Lebanon parish, Lexington, N. C. Box 151.

ENTINE, J. LUTHER. From St. Paul's urch, Pomaria, and Bachman's Chapel, osperity, S. C. To Redeemer Church, nnapolis, N. C. 500 Lane St.
EE, VANCE. From Trinity Church, San-rd, N. C. To Crescent Hills, N. C., mis-n developer.
TECAR, GEORGE R. From First Church, lsa, Okla. To St. James' Church, Con-rd, N. C. 97 Grove.

NORTHWEST SYNOD

OFF, C. H. From Glenburn-Lansford-kman parish, N. D. To Faith Church, nona, Minn. 707 W. Howard St.

OHIO

LE, LLOYD M. From Strasburg-Beach y parish, O. To Tuscarawas parish, scarawas, O. P.O. Box 217.
L, J. WILLIAM. From Reformation urch, Toledo, O. To Parish and Church hool Board, associate secretary for divi-n of enlistment. 1228 Spruce St., Phila-lphia, Pa.
IS, IVOR. From Middle Point-Elida par-, O. To Strasburg-Beach City parish, 606 N. Wooster Ave.
, KENNETH. From Trinity Church, les, O. To St. James' Church, Cleve-ad, O. 1424 Hayden.

PITTSBURGH SYNOD

STLER, SAMUEL. From First Church, eensburg, Pa. To St. John's Church, avosburg, Pa. 1003 Melrose Pl.
EY, LESTER D. From Greensburg, Pa. Grace Church, Troy Hill, Pittsburgh, . 1637 Hatteras, Pittsburgh.
LER, FRANK H. From Oak Grove parish, . To Penn Church, Penn, Pa. Box 24.
NER, L. A. From Reynoldsville parish, . To Trinity Church, Meadville, Pa. 77 Park Ave.

VIRGINIA SYNOD

BLE, DONALD R. From St. Paul's Church, ulding, O. To St. John's Church, Knox-lle, Tenn., assistant pastor. 5449 Broad-dy.

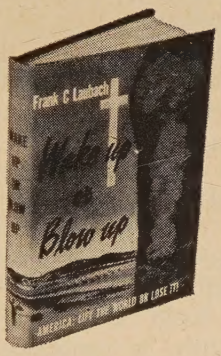
ULC CALENDAR

L

. WMS Convention, Kansas Synod. Trinity Church, Hays
. Brotherhood Convention, Texas Synod. Trinity Church, Victoria
. Kansas Synod. Bethlehem Church, Wakeeney
. Brotherhood Convention, Northwest Synod. St. Luke Church, Waukesha, Wis.

MAY

1- 2. Kentucky-Tennessee Synod. Memorial Church, Nashville, Tenn.
4- 6. Nova Scotia Synod. Resurrection Church, Halifax
7- 9. Florida Synod. St. Paul's Church, Miami
7 9. WMS Convention, Florida Synod. St. Paul's Church, Miami
7- 9. Indiana Synod. St. Mark's Church, Batesville
8- 9. Mississippi Synod. St. Paul's Church, Senatobia



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IN CONCLUSION . . . . . .

IN FRONT OF THE Soviet embassy in Washington last week magnolias were in full bloom. But there were no signs of spring in the long cold war between the Russians and the Western allies.

Editors of 60 Protestant periodicals spent a day at the State Department, hearing a detailed explanation of how American policy is being shaped to meet the Communist threat. It sounded like a sensible and kindly endeavor to spread light and truth around the world. Mr. Herbert Elliston, editor of The Washington *Post*, told us we might hear the other side of the story if we spent a day at the Pentagon.

The editors had a long conference of their own on the questions of national policy, and seemed to agree generally that defense mobilization is necessary. But they wished that a good share of American resources could be put into something more positive, in remedying poverty and illnesses of the vast multitudes in unhappy lands.

The church has a foreign policy, to demonstrate love and care for the helpless and unfortunate everywhere. Christians shouldn't even stop to ask if people who get our help will be grateful for it, or whether they will guarantee to be our friends in return for our gifts. But a good many church people are skeptical of this reckless sort of love in action.

IF ALL CHURCH PEOPLE were ardently behind this policy, the nations of which we are a part would be obliged to yield to our fervor. There would not be such hesitating as there has been these last two months in the U.S. Congress regarding the gift of two million tons of grain to India.

We church people don't have to wait for governments to act. We have
own great opportunity in such a prog
as our Lutheran World Action. It's
in scale compared with national progr
involving billions. But our Master di
threaten to judge us according to the
of what we do. He said something
day about a cup of water for a thir
man, and another day about a coat fo
man who has none.

Our gifts should be expensive in p
portion to our resources. Some peo
can afford to give away a dozen co
But I am especially glad to hear ab
these dime cards our children were bri
ing for World Action last month (ther
something about that on page 7
week).

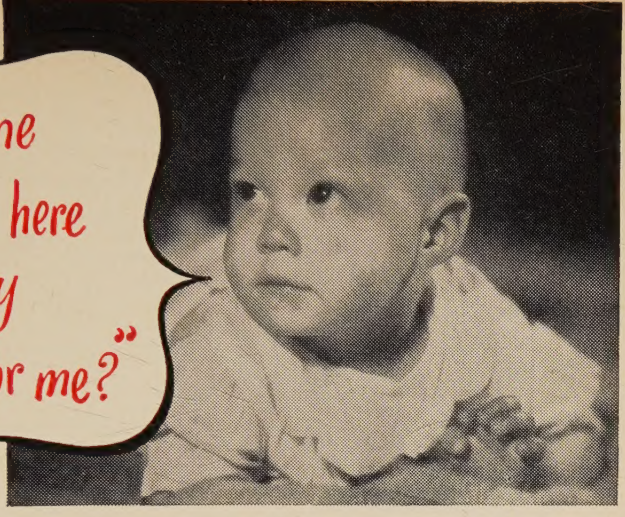
WE CHRISTIANS SHOULD set such
standard of concern for the welfare
others that the whole national spi
would be affected. There might not
any wars to fight if we could convin
everybody of our honest and genero
intentions. Even if nobody is convinc
we should still be generous.

The people in the Kremlin could ne
be convinced. They are out of touch w
the One from whom the loving spi
comes. Everything they do they me
ure by the cruel standard of those w
have lost God. Even magnolias in
doorway won't speak to them of a Cr
tor who has a purpose for their land.

But we can go on loving Josef Sta
and Andrei Gromyko, even if we have
keep alert for some sharp thrust they a
at us next week. It may seem a bit su
versive to express our affection for the
gentlemen at present. But Christians a
used to being considered rather queer
their way of looking at things.

—ELSON RUFF

"Is anyone around here doing any planning for me?"



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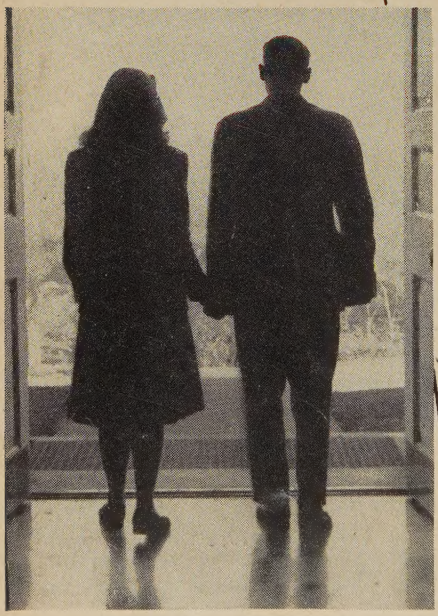

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